

प्रश्नोपनिषत्

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## प्रश्नोपनिषत्

### Introduction

I have told you before I will be taking up प्रश्नोपनिषत् for study, hereafter on Saturdays between seven and eight. I am taking the उपनिषत् not keeping fresh उपनिषत् students in mind. So if there are any students here who have not at all heard any उपनिषत् you may find it difficult. I am taking for granted that the students here have got the background of other उपनिषत्s which we saw before, either here or elsewhere. And therefore I don't want to give an elaborate introduction to this उपनिषत् also. But certain important points I would like to remind you regarding the word उपनिषत् itself.

### Meaning of उपनिषत्

उपनिषत् is known by different other words, sometimes it is called वेदान्तः, sometimes it is called ब्रह्मविद्या, sometimes it is called ज्ञानकाण्डः and sometimes it is called उपनिषत्. We have seen the significance of each of these words. This is called वेदान्तः because this comes at the end portion of the वेदs, वेदस्य अन्तः. अन्तः means the final portion. So since this subject matter is generally discussed at the end part of the वेद it is called वेदान्तः. We should remember generally at the end portion of the वेदs, need not be always. Sometimes we have the उपनिषत्s in the beginning part of the वेद itself. We call it संहितोपनिषत् but generally it occurs at the end portion therefore, it is called वेदान्तः. Its positional name it is.

Then it is known by the name **ज्ञानकाण्डः** because in this part of the वेद purely knowledge alone is discussed and no कर्म is discussed, which differentiates this from the initial portion of the वेदs. In the initial portion of the वेदs there are varieties of कर्मs discussed either कायिकम् कर्म like याग, पूजा etc., or वाचिकम् कर्म like जप, पाशयण etc., or मानसम् कर्म like meditation on various forms like गायत्री etc. Whereas in the वेदान्त there is no जप, in वेदान्त there is no पूजा, in वेदान्त there is no सगुण ध्यानम्, in वेदान्त there is only one thing - something to be understood, something to be known, pure knowledge alone is the discussion in this section. And therefore it is known by the name **ज्ञानकाण्डः**. कर्मणः गन्धोऽपि नास्ति. काण्डः means section, **ज्ञानकाण्डः** means the knowledge section of the वेदs. The previous portion is **कर्मकाण्डः**, the action section. Action packed, generally people like that only.

Then the third name that we said was **ब्रह्मविद्या**. It is known by this name because it is very evident because this deals with knowledge of ब्रह्मन्. Because when you say **ज्ञानकाण्डः** it means only knowledge, it doesn't say knowledge of what. Physics also is knowledge only, mathematics also knowledge only, economics also knowledge only. So when you say वेदान्त is **ज्ञानकाण्डः**, is it physics knowledge? Or is it astrology? Many people seeing a साधु ask to see the hand. If you go to ऋषिकेश they won't leave at all. So even when there is a checkpost in the car, the checkpost

man also bring his hand स्वामिजि, थोड़ा हाथ देखिए. So many people think that सन्न्यास means he must predict the future, look at the hand or give some परिहार for some disease. So generally there is a confusion regarding the subject matter of वेदान्त. So it is made clear it doesn't deal with the prediction of future, it doesn't deal with miraculous powers, it doesn't deal with palmistry, it doesn't deal with astrology, it deals with ब्रह्मन्, ब्रह्मविद्या. So never go and ask a सन्न्यासि what will be my future condition. He will say you are ब्रह्मन् without past, present or future. That is the only answer he gives. What is past, what is future?

न जायते म्रियते वा कदाचिन् ॥ गीता २-२० ॥

So content-wise it has got the name ब्रह्मविद्या.

Then last is the word उपनिषत्.

उपनिषत् शब्दार्थः –

I have given different meanings to the word उपनिषत् but the essential meaning is 'the destroyer of संसार' or sorrow, संसार नाशकः. This meaning is derived from the word उपनिषत्. I have given you different meaning for उप, नि, सत् etc. One more meaning I will give, even by different आचार्यस. Ok, even though the word is one they derive in different ways. This is in the form of a श्लोक itself. Why it is called उपनिषत्? There is a beautiful श्लोका revealing the meaning of the word उपनिषत्.

उपनीयेममात्मानम् ब्रह्मापास्तद्वयम् पुनः ।

निहन्त्यविद्याम् तज्जम् च तस्मात् उपनिषन्मता ॥

उपनीयेममात्मानम् – so the first part of the word is उपनि. उपनि means that which takes near to. उपनि means taking near. That is why it is called उपनयनम्. Whenever they give the sacred thread that is called उपनयन कर्म. Why it is called उपनयनम्? Because this ब्रह्मचारि, the student is taken near. Near to whom? गुरु उप नयनम् is उपनयनम्. So really the meaning of sacred thread ceremony is once that ceremony is performed the ब्रह्मचारि should leave the home and he has to go to the गुरु in गुरुकुल. Only then it can be called उपनयनम्. So what I want to say is the word उपनि means taking near. So उपनिषत् also does the same job it seems. उपनीय. Who is taken to whom? Taking near means there must be somebody who is taken near and to somebody it must be. In the case of उपनयन ceremony ब्रह्मचारि is taken. And near whom? The गुरु. But here the उपनिषत् takes the जीवात्मा – इमम् आत्मानम् – उपनीयेमम् आत्मानम्. So the उपनिषत् takes the जीवात्मा, the संसारी आत्मा, the miserable student. So इमम् जीवात्मानम् उपनिय. To whom? ब्रह्म अपास्त-द्वयम् पुनः – the जीवात्मा is taken to ब्रह्म, परमात्मा. What type of ब्रह्मन् it is? अपास्तद्वयम् – which is free from all dualities, which is पूर्णम्, अद्वयम्, अनन्तम्, निर्विशेषम्, निर्विकल्पम्. So, अपास्त-द्वयम् means अद्वैतम् इत्यर्थः. अपास्तम् means free from, द्वयम् means duality. So this उपनिषत् takes the जीवात्मा near the परमात्मा, परम्ब्रह्म. This is the meaning of the portion उपनि.

Then what is next part? सत् is there in उपनिषत्. That meaning is given in the next line निहन्ति अविद्याम् तज्जम् च. By way of uniting the जीवात्मा and परमात्मा what does the उपनिषत् do? निहन्ति – destroys. Destroys what? अविद्याम् – ignorance. So it destroys the ignorance which created a division between जीवात्मा and परमात्मा. So by way of pointing out the unity between जीव and ब्रह्मन्, the identity between जीव and ब्रह्मन्, the उपनिषत् destroys the ignorance. What type of ignorance? Ignorance which divides जीव and ब्रह्मन्. Does it destroy only ignorance? No, not only that, तज्जम् च – anything that is born out of ignorance also is destroyed. तज्जम् means अविद्या जम्. So, अविद्यायाः यत् जातम् तत् सर्वम् अपि अवसादयति निहन्ति नाशयति. In fact, that is more important. What is it that is born out of अविद्या? All problems, generally known as संसार, are born out of अविद्या. Therefore, तज्जम् means संसारम्. So it destroys ignorance and ignorance born संसार also. Because अहङ्कार is born out of ignorance, कर्तृत्वभोक्तृत्व is born out of ignorance, कर्म is born out of ignorance and कर्मफलम् in the form of पुण्य-पाप is born out of ignorance and because of कर्मफलम्, सुख-दुःखम् is born out of ignorance and because of that again पुनरपि जननम् पुनरपि मरणम् is born of ignorance. So ignorance creates अहङ्कार, कर्तृत्व, काम, कर्म, पुण्य-पाप, पुनर्जन्म and सुख-दुःख. This group of seven is called संसार. The root of all them is अविद्या. And the उपनिषत् destroys अविद्या and also the seven-fold संसार born out of this अविद्या. So, तस्मात् उपनिषत्

मताः. Therefore, since it is the destroyer of संसार therefore, it is called उपनिषत्. So according to the derivation the final meaning of उपनिषत् is उपनि means that which unites जीवात्मा and परमात्मा, सद् means that which destroys संसार. Therefore, the final meaning is 'that which unites जीवात्मा and परमात्मा and thus destroys the संसार' is called उपनिषत्. But here also a beautiful subtle point is worth noting. That the word उपनिषत् itself or वेदान्त for that matter, will take उपनिषत् itself is used in two different meanings

- i) The very text itself – the words and sentences themselves is called उपनिषत्. The वेदान्त वाक्यानि also is called उपनिषत्. So whenever you read उपनिषत्, what do you read? The वेदान्त वाक्यानि you read.
- ii) By the analysis of the वाक्यम्. वाक्यम् is the one which you read, which you hear, which you do विचार, मीमांसा, and after the analysis of the वेदान्त वाक्यम्, a knowledge is born in the mind which is not a visible knowledge, which is not an audible one, this knowledge born out of the enquiry is also called उपनिषत्.

So उपनिषत् means the very वाक्यम् like

ब्रह्मा देवानां प्रथमः संबभूव विश्वस्य कर्ता, केनेषितं पतति प्रेषितं मनः केन प्राणः प्रथमः प्रैति युक्तः । So all those वाक्यम्s which is शब्दात्मकम्, which is the form of sound, the sound also is called उपनिषत्. And out of this sound when you understand, a knowledge comes which is वृत्त्यात्मकम्,

अन्तःकरण वृत्त्यात्मकम् that is also called उपनिषत्. In fact when a person reads उपनिषत्, suppose without enquiring into the meaning, for him उपनिषत् is mere sound alone. So without any study of the उपनिषत् you go and listen to various उपनिषत् chantings. Suppose somebody's chants बृहदारण्यक उपनिषत् and when you listen to that there you can only hear to the sound but you do not get the अर्थ. So one is sound or शब्द and another one is अर्थ. शब्द is प्रमाणम् and अर्थ is प्रमा. Isn't it? शब्द is प्रमाणम्, it is a means and अर्थ is the प्रमा, the knowledge, the end. When you say the word उपनिषत् it refers to what is the question. We say it refers to both.

So the word उपनिषत् connotes the शब्द also, the वाक्यम् also which is प्रमाणरूपम् and whenever we enquire, we are enquiring into उपनिषत्, the वाक्य प्रमाणम् alone and out of the enquiry when we get the knowledge that knowledge is also called उपनिषत्. So we study उपनिषत् for उपनिषत्. We study उपनिषत् वाक्यम् to get उपनिषत् वाक्य अर्थ.

Now if both the meanings are there, उपनिषत् means the sound, the मन्त्र also and the मन्त्र अर्थ also. Then the question comes, which is primary meaning and which is secondary meaning? If two meanings are there then only one should be main, you cannot have more than one main meaning. Therefore, which meaning is the primary meaning of the word उपनिषत्? Does it refer to the knowledge or does it refer to the sound or the words? Which is the primary meaning of the word उपनिषत्? Is it the तत्त्वमसि word that is the

primary meaning of the word उपनिषत्? Or is it the knowledge born out of the तत्त्वमसि which is the primary meaning? Knowledge or word? So we conclude the knowledge alone is the primary meaning of the word उपनिषत्. The text प्रश्नोपनिषत् is really not उपनिषत्, but out of the study of the text if we get a knowledge, that knowledge is called उपनिषत्. The text तैत्तिरीय itself is not उपनिषत्, that is only secondary meaning. Out of the study of तैत्तिरीयोपनिषत् what knowledge happens in the mind that is called the primary meaning of the उपनिषत्. Why? Why do you say that is the primary meaning? Why can't you say the text is the primary meaning? Knowledge is by extension it is. So we say the knowledge is the primary meaning of the word उपनिषत् because of the following reasons. As we have said उपनिषत् is the destroyer of संसार. Now tell me does the वेदान्त वाक्यम् destroys संसार, the words and sentences remove the संसार or understanding of the words and sentences remove the संसार? Which removes संसार? In fact, if words can remove the संसार, we need not attain the class. Because you know if you know the script you can actually go through the entire उपनिषत् and read it and even get it by heart also and you can daily chant all the 10 उपनिषत्s five times even. If the उपनिषद् शब्द राशिः, the उपनिषत् वाक्यम्s can liberate, then anybody can get liberation by वाक्य आवृत्तिः. Therefore, उपनिषद् वाक्यम् cannot destroy संसार. Therefore, it cannot be really called उपनिषत्. Secondarily it can be called उपनिषत्.

But the primary meaning of the word उपनिषत् is by the analysis of the वेदान्त वाक्यानि what knowledge comes like अहम् ब्रह्म अस्मि, I have no limitations, I have no wants, I have no problems, न बन्धुः न मित्रम् गुरुर्नैव शिष्यः, न मे द्वेषरागौ न मे लोभमोहौ, when that wisdom comes, that wisdom is the primary meaning of the word उपनिषत्. So we are studying प्रश्नोपनिषत्. Here उपनिषत् is secondary meaning for getting ब्रह्मविद्या knowledge which is the primary meaning of the word उपनिषत्. Ok this is the general understanding of the word उपनिषत्.

And as we had seen before several उपनिषत्s are there belonging to four वेदs out of which many उपनिषत्s are popular because of शङ्कराचार्य's commentary is there and among those ten उपनिषत्s commented by शङ्कराचार्य, प्रश्नोपनिषत् also happens to be one of the ten. So as the popular श्लोक goes

ईशकेनकठप्रश्नमुण्डमाण्डूक्यतित्तिरीः ।

ऐतरेयच छान्दोग्यं बृहदारण्यकं तथा ॥

So in that list प्रश्नोपनिषत् also has been beautifully commented by शङ्कराचार्य. Therefore, we can study it elaborately.

प्रश्नोपनिषत् belongs to अथर्वणवेद. We have seen two other उपनिषत्s belonging to अथर्वणवेद. Do you remember? One is मुण्डक and another is माण्डूक्य. And प्रश्नोपनिषत् also is an आथर्वण उपनिषत्, an उपनिषत् belonging to अथर्वणवेद.

And this प्रश्नोपनिषत् is known as a commentary upon मुण्डकोपनिषत्. It is nothing but an elucidation, throwing some more light upon the मुण्डकोपनिषत्. So generally, there are certain उपनिषत्s where one उपनिषत् will be commented upon by another उपनिषत्. Now therefore, मुण्डकोपनिषत् is called मन्त्रोपनिषत् and प्रश्नोपनिषत् is called ब्राह्मणोपनिषत्. Why do we call so? Because in the वेद itself, generally they divide it into two portions मन्त्र-भागः and ब्राह्मण-भागः. Generally, the ब्राह्मण-भागः will be elaborating, commenting upon the मन्त्र-भागः. In fact the definition of the वेद itself, they say, मन्त्रब्राह्मणयोः समूहः वेदः – वेद is a mixture of मन्त्र and ब्राह्मण; मन्त्र meaning the summarized portion of the वेद and ब्राह्मण means the elaborated portion of the वेद. And this relationship is there between मुण्डक and प्रश्न. मुण्डक is मन्त्र portion and प्रश्न is ब्राह्मण. Therefore, many of the topics are nothing but the elaboration of the मुण्डकोपनिषत् portion alone. For example, in the मुण्डकोपनिषत् two विद्याs were introduced, if you remember.

द्वे विद्ये वेदितव्ये इति ह स्म

यद्ब्रह्मविदो वदन्ति परा चैवापरा च ॥ मुण्डकोपनिषत् १-१-४ ॥

तत्रापरा ऋग्वेदो यजुर्वेदः ॥ मुण्डकोपनिषत् १-१-५ ॥

So अपराविद्या was talked about and अपराविद्या consist of (now you know why I said I require students who have heard the उपनिषत्s before. So other students might not remember. Why remember, they have not learnt therefore, no question of remembering.) In अपराविद्या, they talked about कर्म and

उपासना where mentioned briefly and here, in the प्रश्नोपनिषत्, that कर्म and उपासना portions will be dealt with a little more elaborately, detailedly.

When the respective portions come I will point out which belongs to which portion of the मुण्डकोपनिषत् etc. And in मुण्डकोपनिषत् we saw two गतिs were pointed out कृष्ण गतिः and शुक्ल गतिः, these two गतिs are clearly discussed in the प्रश्नोपनिषत्. What is कृष्ण गतिः, who goes through कृष्ण गतिः, what is शुक्ल गतिः, and who goes through शुक्ल गतिः, so these details are given which we can call as an elaboration of अपराविद्या. That is one topic. I will just give you the gist of topics. And the उपासना portion also was hinted in the मुण्डकोपनिषत् but elaborately was not dealt.

तपःश्रद्धे ये ह्युपवसन्त्यरण्ये

शान्ता विद्वांसो भैक्ष्यचर्या चरन्तः ।

सूर्यद्वारेण ते विरजाः प्रयान्ति

यन्नामृतः स पुरुषो ह्यव्ययात्मा ॥ मुण्डकोपनिषत् १-२-११ ॥

So this is just before परीक्ष्य लोकान्, you can easily remember. So just before परीक्ष्य लोकान् one मन्त्र is devoted to उपासना. But we find in प्रश्नोपनिषत् two full chapters are devoted to प्राणोपासना. प्राण or हिरण्यगर्भ उपासना is discussed in the second and third chapters. So first chapter we get कृष्ण गतिः and शुक्ल गतिः topic and the second and third chapters the उपासना is elaborated, especially प्राणोपासना or हिरण्यगर्भ उपासना. So this also comes under which विद्या -

अपरा or परा? उपासना also comes under अपराविद्या remember. Then from the fourth chapter onwards the ब्रह्मविद्या is given through सुषुप्ति discussion which refers to पराविद्या. पराविद्या is discussed in 4<sup>th</sup> the chapter as well as in the 6<sup>th</sup> chapter, in fact, that alone is the most popular one. In the 4<sup>th</sup> the discussion is through सुषुप्ति and in the 6<sup>th</sup> we get the discussion in the form of the षोडशकलापुरुषः, which is a well-known expression for परम्ब्रह्म. परम्ब्रह्म is named as षोडशकलापुरुषः. In fact, they say whenever they do आशीर्वादम् they say that आशीर्वादम् indicates षोडशकलापुरुषो भव. So may you become पूर्णपुरुषः, षोडशकलापुरुषः may you become. That is the आशीर्वादम्. People think that it is something else.

In the 5<sup>th</sup> chapter, ॐकार उपासना is dealt with, which was also hinted in मुण्डक as

प्रणवो धनुः शारो ह्यात्मा ब्रह्म तल्लक्ष्यमुच्यते ।

अप्रमतेन वेद्मव्यं शरवत् तन्मयो भवेत् ॥ मुण्डकोपनिषत् २-२-४ ॥

धनुर्गृहीत्वौपनिषदं महारुद्रं

शरं ह्युपासा निशितं सन्धयीत । ॥ मुण्डकोपनिषत् २-२-३ ॥

Thus the ॐकार उपासना was given in two मन्त्रs in मुण्डकोपनिषत् but that has been put in one whole section.

Thus we find शुक्ल, कृष्ण गतिः discussed in the first chapter, in the second and third प्राण उपासना is discussed, in fourth पराविद्या through the सुषुप्ति, in the fifth ॐकार उपासना and in the sixth षोडशकलापुरुषः. This is the pattern of

प्रश्नोपनिषत्. So that you know what are you looking for. So at least for the first three chapters वेदान्त will not come because शुक्ल गतिः and कृष्ण गतिः and all those things. Now the next question is then why do you call it प्रश्नोपनिषत्. Why this name came? In मलयाळम् प्रश्न means trouble. प्रश्नः means question. Here each chapter is introduced with a question and each topic is given as an answer to that question. Unlike मुण्डकोपनिषत्. In मुण्डकोपनिषत् the student asks one question only. All the topics are discussed as an answer to that one question. Do you remember what is the question in मुण्डकोपनिषत्?

कस्मिन्नु भगवो विज्ञाते सर्वमिदं विज्ञातं भवतीति ॥  
मुण्डकोपनिषत् १-१-३ ॥

Only one question and all topics are given as an answer to that single question. But in this उपनिषत् each chapter contains a topic and each of this topic is introduced as an answer to a question. Thus each chapter begins with a question. And therefore six chapters are introduced through six questions. So, full of questions. Therefore, प्रश्नोपनिषत्. And not only that we have so many questions - six questions and that too not asked by one शिष्य. There are six शिष्यs are there, six शिष्यs put six questions and all these are answered in six different chapters and therefore it is प्रश्नोत्तररूपेण प्रतिपादिता या उपनिषत् प्रश्नोपनिषत्. That which is revealed through प्रश्नोत्तर form. But the teacher is one only. You should not think six students, six questions, therefore six teachers. No.

The teacher is one only. So this is the background of the प्रश्नोपनिषत् name also.

### शान्तिपाठः

ॐ भद्रं कर्णेभिः शृणुयाम देवाः भद्रं पश्येमाक्षभिर्यजत्राः ।

स्थिरैरङ्गैस्तुष्टुवाँसस्तनूभिर्व्यशेम देवहितं यदायुः ॥

स्वस्ति न इन्द्रो वृद्धश्रवाः स्वस्ति नः पूषा विश्ववेदाः ।

स्वस्ति नस्तार्क्ष्यो अरिष्टनेमिः स्वस्ति नो बृहस्पतिर्दधातु ॥

ॐ शान्तिः शान्तिः शान्तिः ॥

And like any other उपनिषत् this also begins with a शान्तिपाठ and here we need not see the शान्तिपाठ because this is आथर्वण शान्तिपाठ, भद्रं कर्णेभिः शृणुयाम देवाः, whose meaning we have already seen. But the essence of शान्तिपाठ is what? My स्थूलसूक्ष्मशरीरम्, my physical and subtle body must function in a fitting manner so that I can absorb the teaching. That is the essence of शान्तिपाठ. So, मम स्थूलसूक्ष्मशरीरम् विद्याप्राप्ति योग्यताम् आप्नोतु. Let my physical and subtle body gain the fitness योग्यता, पात्रत्वम् to receive the wisdom. Because as we generally know that even if the content is very good maybe milk but if the container is not properly cleaned the milk may not be available as milk, it will get in modified form. That is what happens. The अद्वैत wisdom also when it doesn't come to a proper अन्तःकरण by the time the student understands it ends up in द्वैत wisdom or some other thing. So similarly, the best seed also if it is not

sown in a properly prepared land even the best seed will fail. So here also even if the वेदान्त itself is the best seed it cannot sprout forth into मोक्षफलम्, मोक्ष fruit might not come if I don't have the preparedness. And therefore through this prayer the preparedness, योग्यता is asked for. This is the शान्तिपाठ. After the शान्तिपाठ the actual text is going to begin and I don't want to go into शान्तिपाठ details. We will now go to the text proper.

## Verse No. 1.1

सुकेशा च भारद्वाजः शैब्यश्च सत्यकामः सौर्यायणी च गार्ग्यः  
कौसल्यश्चाश्वलायनो भार्गवो वैदर्भिः कबन्धी कात्यायनस्ते हैते  
ब्रह्मपरा ब्रह्मनिष्ठाः परं ब्रह्मान्वेषमाणा एष ह वै तत्सर्वं वक्ष्यतीति  
ते ह समित्पाणयो भगवन्तं पिप्पलादमुपसन्नाः ॥ १ ॥

The first two मन्त्रs happens to be introduction by way of bringing the teacher and student together. Because we have seen in any ब्रह्मविद्या teaching, the teaching has never begun directly and immediately, always some initial portion is devoted to in bringing the student and teacher together. In the भगवद्गीता also, in the entire first chapter there was no teaching, it was bringing अर्जुन and कृष्ण together in a student-teacher relationship. Because अर्जुन and कृष्ण were together before also but they were together as

सखेति मत्वा प्रसभं यदुक्तं ॥ गीता ११-४१ ॥

सखायौ न तु गुरु शिष्यौ. So that way they have to be brought and this will be done in various methods. It can be in the form of a story as we get in भगवद्गीता or we get in कठोपनिषत्, very elaborate story about how father performed यज्ञ and he cursed the son and went to यमधर्मराज all are story meant for bringing the teacher and the student. similarly, here also it is given in the form of a story like or a previous incident and the purpose is to bring the student and the teacher together. And through this method so many things are conveyed that we

should remember. One thing is that उपनिषत् should be studied always from a teacher. So that is one main idea.

तत् विज्ञानार्थम् सः गुरुम् एव अभिगच्छेत् । ॥ मुण्डकोपनिषत्  
१-२-१२ ॥

Whether the translation is available, whether the commentaries are available that is all immaterial. गुरुमुखतः श्रवणादेव वेदान्तज्ञानम् प्राप्तव्यम्. That is one thing.

Then the second thing is the सम्प्रदाय is highlighted. No गुरु is great by himself. He is now गुरु because he was शिष्य full stop. Nobody is great, no आचार्य plays a unique role because people always in our tradition the greatness of an आचार्य is not in fresh contribution but only in the retention of the tradition. In all other branches of science the greatness of a person is in fresh contribution. That scientist is great if he has given something which other people have not given. If you tell something new then you are great. But in our tradition, if any of the आचार्य has said something other than the tradition he is disqualified. This is a very important difference between all other field of knowledge and ब्रह्मविद्या. In all other field of knowledge new methodology, new teaching is a plus point but in spiritual field new methodology, new method of teaching is a minus point. That is why when some people try to say that रामकृष्ण परमहंस, रामण महर्षि have paved a new path, when they say that they forget that it is not the glorification of those people, they become disqualified from the tradition. If you have to include them in the tradition only way is we should

say that they have not contributed anything new, they have been only one of the links in the perpetuation of the tradition. Similarly, शङ्कराचार्य is great not because he said something other than व्यास but he said what व्यास himself said but in an elaborate or in a different manner. So no new topic, no new method also, अध्यारोप-अपवादाभ्याम् निष्प्रपञ्चम् प्रपञ्च्यते । that is the only method. And the teaching also is only one - you are ब्रह्मन्. After sometime you are ब्रह्मन् teaching will not change. And therefore सम्प्रदाय, the glory of the सम्प्रदाय is hinted, the necessity of the teacher is hinted and sometime indirectly the qualifications necessary also will be hinted. As we saw in कठोपनिषत् we find how नचिकेतस् has got विवेक, how नचिकेतस् has got वैराग्यम् etc., was indicated through the story. नचिकेतस् said I don't want anything.

श्वोभावा मर्त्यस्य यदन्तर्कैतत्

सर्वेन्द्रियाणां जरयन्ति तेजः । ॥ कठोपनिषत् १-१-२६ ॥

So thus through the story the वैराग्यम् is hinted. And in गीता also first chapter he said

राज्यं सुराणामपि चाधिपत्यम् ॥ गीता २-८ ॥

I don't want he said. So there also it is hinted that अर्जुन is not interested in victory or kingdom or anything. वैराग्यम् is hinted. In मुण्डकोपनिषत्

शौनको ह वै महाशालोऽङ्गिरसं विधिवदुपसन्नः पप्रच्छ । ॥  
मुण्डकोपनिषत् १-१-३ ॥

महाशालः it was said, indicating his qualification. So thus through the story qualifications will be highlighted both गुरुs and शिष्यs, through the story the glory of the tradition will be hinted and through the story the necessity of a teacher will be hinted. Here also the two श्लोकs are going to point out all these things.

And here we find six students are introduced in the first मन्त्र. Six students twelve names are there. Each student has two-two names, because we know everyone has got two names. So therefore, we have to take each pair as one-one student. So, सुकेशा भारद्वाजः together is one name, शैब्यः or सत्यकामः is the second student, सौर्यायणी or गार्ग्यः is the third student, कौसल्यः or आश्वलायनः is the 4th student, भर्गवः or वैदर्भिः is the fifth student, कबन्धी or कात्यायनः is the sixth student. And two-two names are given, one is the original name and the other is to show his परम्परा. Like here also they add one name to the right hand side or to the left hand side. One will be the father's or grandfather's name or the गोत्र name is given to indicate that this person belongs to a nobel family. Why do we talk about parents? Because the purpose is once the parentage is known then we can easily guess what type of the child he will be. That is why invariably they used to ask who are the parents, who are the grandparents etc. And here those names are also given to show that they are all great people belonging to great families indicating they have had proper the संस्कारs. Because remember before

coming to वेदान्त, a person goes through संस्कारs. First listening to वेद श्रवण itself is a wonderful संस्कार. We get faith in the वेदs and उपनयनम् and each one of them certain संस्कार is done to create a श्रद्धा in the वेद. And if it is not there, he will look up on वेद also as one of the textbook written by one of the authors at some time in the history. Therefore, the संस्कारs are all there to create श्रद्धा in the वेद. So if the parentage is beautiful he would have created श्रद्धा towards सन्न्यासिs, otherwise just by seeing them only one gets angry. So, श्रद्धा towards ब्राह्मणIs. Respect to ब्राह्मण is respect to वेद. So a respect to a सन्न्यासि is respect to वेदान्त. All these things have to be created in the beginning itself and that is all there in these people that is hinted here. So सुकेशा is the name, भारद्वाजः refers to his गोत्र. भारद्वाजस्य अपत्यं भारद्वाजः – a great भारद्वाज's son he is. And similarly, सत्यकामः is the name, शैब्यः is the son of शिबि शिबेरपत्यं शैब्यः. So शिबि must have been a famous person, famous ऋषि. Here it is not the emperor. Thus famous ऋषि's son. And the very word सत्यकामः shows what is his only aim in life. सत्य alone he wants. And similarly, सौर्यायणी is the name, गार्ग्यः refers to the गोत्र, गर्गगोत्रोत्पन्नः. गर्ग ऋषि is a famous ऋषि, in that family he comes. Then कौसल्य is the name, आश्वलायनः refers to that गोत्र. अश्वलास्यापत्यमाश्वलायनः. He is the son of a great ऋषि. भार्गवः वैदर्भिः. भार्गवः again refers to भृगुगोत्रोत्पन्नः, भृगु ऋषि's family he belongs to. And वैदर्भिः is his name. And कबन्धी is another name, कात्यायनः

refers to his parentage. कत्यस्यापत्यं पुमान् कात्यायनः. So कत्य also must have been a famous ऋषि of those days. Thus all these people are basically आस्तिकs, have faith in the वेदs, they have been properly brought up and therefore they have the necessary qualifications. And the उपनिषत् itself particularly adds, not only they have wonderful संस्कारs from the parentage itself, they themselves were doing a lot of साधना. That is said in the next portion. एते ब्रह्मपराः ब्रह्मनिष्ठाः. So if the students themselves are ब्रह्मनिष्ठाः then why should they come at all? ब्रह्मनिष्ठाः means मुक्तः. So therefore, शङ्कराचार्य comes here. ब्रह्म should be understood as सगुण ब्रह्मपराः सगुण ब्रह्मनिष्ठाः. They want to know निर्गुणम् ब्रह्म but now they are established in सगुणम् ब्रह्म. They are coming for higher study. That is said here. The exact meaning and other details we will see in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

सुकेशा च भारद्वाजः शैब्यश्च सत्यकामः सौर्यायणी च गार्ग्यः  
कौसल्यश्चाश्वलायनो भार्गवो वैदर्भिः कबन्धी कात्यायनस्ते हैते  
ब्रह्मपरा ब्रह्मनिष्ठाः परं ब्रह्मान्वेषमाणा एष ह वै तत्सर्वं वक्ष्यतीति  
ते ह समित्पाणयो भगवन्तं पिप्पलादमुपसन्नाः ॥ १ ॥

The उपनिषत् begins by introducing the गुरु and शिष्य to point out the importance of the गुरु, to point out that the tradition has been beginningless. This particular introduction is given as in other उपनिषत्s. The names of six students have been enumerated in the beginning and these people are said to be qualified students. And by mentioning the qualifications of the students here the उपनिषत् is indirectly teaching the qualifications necessary for all students. What type of students they were? We were seeing in the last class, ते ह एते ब्रह्मपराः. And here the meaning of the word ब्रह्म is अपरम् ब्रह्म or सगुण ब्रह्म. So सगुण ब्रह्मपराः they were all committed to the उपासना of सगुण ब्रह्म. सगुण ब्रह्म in any form, in the form of an इष्टदेवता or in the form of the विराट् itself or even in the form of हिरण्यगर्भ or in the form of ॐकार they were all committed to सगुण ब्रह्म उपासना. And that means they are already gone through कर्मकाण्ड and they had acquired चित्तशुद्धि, the purification of the mind and they have gone through उपासनाकाण्ड and they have got a चित्तनैश्चत्यम् also. In short, they are साधना चतुष्टय सम्पन्न अधिकारिणः. That is indicated by the word ते ब्रह्मपराः. And not only they were उपासकs, it is not that they have been doing उपासना for a

short while, they have been ब्रह्मनिष्ठाः, they are established in सगुणम् ब्रह्म. Here also ब्रह्म means सगुणम् ब्रह्म. अपरं ब्रह्मनिष्ठाः सगुण ब्रह्मनिष्ठाः which कृष्ण points out in the गीता as अव्यभिचारिणी भक्तिः, अनन्ययोगेन भक्तिः etc. It means they had been practicing उपासना for sufficiently long time and therefore they are निष्ठाः. This is according to शङ्कराचार्य's commentary. But another commentator takes the word ब्रह्म as वेद itself. So he says ब्रह्मपराः means वेदपराः they are committed to the study of वेद, the scriptures and also ब्रह्मनिष्ठाः, वेदेनिष्ठाः. So that means they are वैदिक मार्गपराः, वेद मार्ग is not new to them, they have been following a Vedic way of life, which indicates that they have got sufficient श्रद्धा भक्ति etc., in the वेदs. So this is a plus point. When a person directly studies the वेदान्त what happens is he is learning the वेदs directly in the form of वेदान्त. Therefore, the initial part of the study is wasted because it takes some time to develop श्रद्धा itself in the वेद. Initially, I approach the वेद only in the form of a book, I don't have श्रद्धा, reverence in the वेद. Therefore, initially when I study वेदान्त I find that I don't have faith in the statement. But if a person has followed कर्मकाण्ड of the वेदs and later उपासनाकाण्ड of the वेदs already has developed श्रद्धा in the वेदs, therefore when he comes to the वेदान्त portion he need not separately spend time to develop श्रद्धा. And here also the student have already gone through कर्मकाण्ड and उपासनाकाण्ड therefore, they know what attitude they should have towards the वेद. आश्रितव्य बुद्धिः is

strong enough. That is also indicated by the second interpretation वेदपराः, वेदेनिष्ठाः. Ok. What is the purpose of their visit to the teacher? That is clearly said परं ब्रह्म अन्वेषमाणाः – they were all uniformly seeking परम्ब्रह्म. That means what? They have understood that by अपर ब्रह्म उपासना by सगुणम् ब्रह्म उपासना मोक्ष is not possible they have understood. The limitation of सगुणम् ब्रह्म उपासना they had understood, that is why they came to परम्ब्रह्म or निर्गुणम् ब्रह्म. If by कर्मकाण्ड and सगुण ब्रह्म उपासना themselves if they had attained मोक्ष, if they had attained what they wanted there afterwards they would not have travelled further. The very fact that they are coming to परम्ब्रह्म shows they have not been satisfied by अपरम् ब्रह्म. When do you go to another shop? If in the first shop itself you have got a satisfactory material there you are going to purchase and go back home. In the hot summer months who will travel from place to place. If I leave one shop and go to another shop it shows the first shop has not been able to satisfy me. Similarly, कर्मकाण्ड has not been able to satisfy them even सगुण ब्रह्म, उपासनाकाण्ड has not been able to satisfy them, therefore, परं ब्रह्म अन्वेषमाणाः.

परीक्ष्य लोकान् कर्मचितान् ब्रह्मणो निर्वेदमायान्नास्त्यकृतः  
कृतेन । ॥ मुण्डकोपनिषत् १-२-१२ ॥

तस्मात् ब्रह्म विज्ञानार्थम्. Because they had heard in तैत्तिरीयोपनिषत्

ब्रह्मविदाप्नोति परम् । ॥ तैत्तिरीयोपनिषत् २-१-१ ॥

Only by परम्ब्रह्मज्ञान one can attain the infinite, the absolute they had understood. Therefore, ब्रह्म जिज्ञासवः सन्तः. After अथातो धर्मजिज्ञासा is over, now they are coming to अथातो ब्रह्मजिज्ञासा. Therefore, ब्रह्म जिज्ञासवः सन्तः. And अन्वेषणम् means seeking, searching. And why did they come to पिप्पलाद? पिप्पलाद is going to be the teacher here. भगवन्तम् पिप्पलादम् उपसन्नाः. That comes later you see. पिप्पलाद is the name of the teacher perhaps he must be living on पिप्पला fruits. पिप्पलम् अस्ति इति पिप्पलादः. That might be the reason, whatever it is. पिप्पलादम् उपसन्नाः – they approached. They did not call him to them but they went there तद्विज्ञानार्थं स गुरुमेवाभिगच्छेत् ॥ मुण्डकोपनिषत् १-२-१२ ॥

न गुरुम् आह्वयेत्. And we should make sure that पिप्पलाद is qualified to give them the teaching because when we read the qualification of the student themselves they seem to be such a great one, because ब्रह्मपराः ब्रह्मनिष्ठाः etc. So if students themselves are such a great ones that teacher must be definitely greater and therefore the उपनिषत् gives a beautiful adjective. What type of पिप्पलादः? भगवन्तम् पिप्पलादम् – he is not an ordinary person भगवान् पिप्पलादः. भगवान् means what? सर्वज्ञः, सर्वशक्तिमान् I have talked about the भग as the sixfold wealth etc., and भगवान् means the one who possesses the sixfold wealth. In fact, the one who possesses all wealth. I don't want to go to those details, you can recollect. And that means here the गुरु has got all the knowledge of the शास्त्रs and not only he is सर्वज्ञः, knowledgeable, he is सर्वशक्तिमान्

because communication power must be there, remember always. Mere knowledge will not be sufficient a teacher is one who knows and who has the सामर्थ्य, who has the नैपुण्यम्, who has the पटुत्वम् for communication. So knowledge without communication is useless, communication without knowledge is dangerous because wrong communication will be done, that is more dangerous. And therefore teacher must possess the power of knowledge and the power of communication. Both are there in पिप्पलाद in abundant measure, therefore he is called भगवान् पिप्पलाद. That is why these six students choose the right person. Therefore भगवन्तम् पिप्पलादम् उपसन्नाः. How did they approach? उपसदन विधि has to be mentioned. How a *Vedantic* teacher must be approached has been already indicated in भगवद्गीता and in मुण्डकोपनिषत्. In भगवद्गीता,

तद्विद्धि प्रणिपातेन परिप्रश्नेन सेवया ।

उपदेक्ष्यन्ति ते ज्ञानं ज्ञानिनस्तत्त्वदर्शिनः ॥ गीता ४-३४ ॥

Go with humility, go with reverence, go and prostrate and ask question with humility and serve the teacher. And remember when we say serving the teacher it is not serving the teacher as a person, there teacher represents शास्त्रम्. Therefore, it is all to develop reverence in the शास्त्रम् alone. Teacher as a person is as perishable as any other person. When we serve the teacher remember we are serving the *teaching*, the शास्त्रम्. So शास्त्र पूजा is as good as शास्त्र पूजा. That is said in भगवद्गीता. And in मुण्डकोपनिषत् what is said?

तद्विज्ञानार्थं स गुरुमेवाभिगच्छेत् समित्पाणिः श्रोत्रियं  
ब्रह्मनिष्ठम् ॥ मुण्डकोपनिषत् १-२-१२ ॥

He should approach with some offering. And समित् is the fuel which may be necessary for the आश्रमम् and समित् represents any offering, need not necessarily be समित् itself, उपहार पाणिः इत्यर्थः. उपहारम् means what? Some offerings - it can be fruits or it can be fuel, it can be anything. And therefore, here also the students how did they approach? समित्पाणयः उपसन्नाः – with some offerings they approached. Therefore, they were not approaching him as a person but they were approaching him as though approaching the Lord in the temple.

रिक्तपाणिर्न गच्छेत् राजानं देवतम् गुरुम्

To these three places one should not go with empty hand. रिक्तपाणिः means empty hand. So with empty hand one should not go to three places. राजानम् – the king, देवतम् – the Lord, गुरुम् – the गुरु, the आचार्य. Anyway समित्पाणयः उपसन्नाः. And with what motive they went? With the hope that एष ह वै तत्सर्वं वक्ष्यति – that एषः पिप्पलादः, this पिप्पलाद will be able to teach us everything. This is within inverted commas. This is the thinking of the six disciples. So thinking that “this भगवान् पिप्पलाद will not disappoint us, he will be able to answer all questions” with this hope they approached पिप्पलाद with proper attitude. Therefore, indirectly the उपसदन विधि also has been taught - how to approach the teacher. Thus

qualifications mentioned and methodology of approach mentioned, all these are indicated. Ok. Continuing;

### Verse No. 1.2

तान्ह स ऋषिरुवाच भूय एव तपसा ब्रह्मचर्येण श्रद्धया संवत्सरं  
संवत्स्यथ यथाकामं प्रश्नान्पृच्छत यदि विज्ञास्यामः सर्वं ह वो  
वक्ष्याम इति ॥ २ ॥

So you have to imagine that these six students went, reached पिप्पलाद and they must have all done साष्टाङ्ग प्रणाम and they must be waiting there and looking at the face and the approach itself पिप्पलाद must have understood that they are all seekers of knowledge. By seeing itself one can understand. You can always see. And what पिप्पलाद do? He says all of you stay in the आश्रम for one year. So this is the essence of this मन्त्र. All of you stay for one year and after one year you will be allowed to ask question. And even then I won't guarantee that I will answer them, if I know I will answer. Imagine nowadays when everybody comes with a watch and with a limited time. So in those days how it was, he asked them to stay for some time and said after some time alone I will teach. Often you will find in our scriptures and all it is mentioned. Teacher always hesitated to give the knowledge to the students. The reason was manifold.

The first thing is the teacher has to know how far sincere the student is. If the student is very casual then if the teacher ask him to come the next day he will not come. Many

people say that they have a question to ask but won't turn up. So always to find out whether it is a serious question or not the best method is even though the teacher might know the answer, to find out the sincerity he will say come tomorrow etc. Because unless the sincerity is there the teaching will not go home and therefore the teachers used to test by making them come again and again and not only that in the आश्रम they had to do manual work and all and sometimes food was not properly given, all kinds of tests, sometimes even very tough test were done to find out sincerity. If for him मोक्ष is the only thing he will be ready to undergo any amount of difficulties for that. So this is one purpose why the teacher always postponed.

And the second purpose is the teacher has to know whether the student is qualified. If to an unqualified student it is given it might not be understood not only it might not be understood, it may be even misunderstood which is still worse, which कृष्ण tells in the third chapter

न बुद्धिभेदं जनयेदज्ञानां कर्मसङ्गिनाम् । ॥ गीता ३-२६ ॥

And therefore teacher wanted to know whether the student is qualified,

And the third reason is if it all the student is lacking certain qualifications, for some people वैराग्यम् may be weak, for some people वैराग्यम् is strong बुद्धि will be less, intelligence is not there unfortunately वेदान्त requires a very

sharp intellect unlike पुराणs. For पुराणs no बुद्धि is required. In fact, it should not be there, because if you are very intelligent and you read पुराणs lot of problems will come. So for वेदान्त lot of intelligence is necessary, some people may lack that sharpness of the बुद्धि.

अव्यया बुद्ध्या ॥ कठोपनिषत् १-३-१२ ॥

it may be missing. For some people श्रम may be missing, some people श्रद्धा may be missing. So during that gap the teacher can help the student, fill up those gaps and make him well qualified student.

So what all benefits? So sincerity can be found out, whether the students qualified can be found out and if anything is missing that can be filled up.

And lastly another reason also is there. A rapport, a proper understanding between the teacher and the student has to be created. Only then communication takes place. When a student attends a fresh class and when the teachers face is totally unknown, there is no familiarity at all, initially sometime he will not be listening to the talk at all, a few minutes at least, at least half of the class will go to get the rapport. And once there is some kind of familiarity, now you forget the personality and you enter into the subject matter. Otherwise initially that rapport is not created. Therefore, during that one year that loving relationship is created, the student knows that this person is like my father, even though I

had left home, I am missing my mother and father, this person can be trusted and he is like my mother and father - that loving relationship is struck and that also will be conducive for the teaching to take place. Thus because of all these reasons, generally what they do is they say remain here for some time and many people in between go also. You can see. Because in our आश्रम it all happens, that some boy came and asked at the end of the course can we produce विभूति? So he had an idea that any Vedantic course or वेदान्त means producing something, it is miraculous powers and सिद्धि and he expected to get after the study of गीता उपनिषत्s. I said 'No'. Next day he left. So therefore in the meantime the student also can know what he is in for and if the student expect something else the teacher can say you won't get those things. What we are in for is purely wisdom and nothing else.

Thus here also पिप्पलाद is going to say the same thing. तान् ह सः ऋषिः उवाच. ऋषिः पिप्पलादः. ऋषिः means what? ज्ञानि, ऋषति, जानाति इति ऋषिः. ऋषिः does not mean bearded person and all. So not that dress. ऋषि means ज्ञानि, ऋषति जानाति इति ऋषिः. ऋषिः तान् उवाच. तान् means what? शिष्यान्, all those six disciples he said. What did he say? संवत्सरं संवत्स्यथ. You should live in this आश्रम for one संवत्सरम्, one year. Ok, that will be very nice because many people think that it is nice picnic, nice holiday resort, we can happily stay. So therefore when पिप्पलाद said whether teaching is there or not and definitely in those days आश्रमs

must be all beautiful with wonderful trees and all and the river must be flowing nearby and regular food and all must be available, therefore it will be wonderful thing to stay. So the teacher says 'No', this is not for enjoying. How should you remain here? **तपसा ब्रह्मचर्येण** – it is not a life of comfort and luxury but a life of **तपस्** and **ब्रह्मचर्यम्**. **तपस्** means what? Discipline. So whatever food is available in the **आश्रम** must be taken. Thinking that pickle may not be there they will bring to the camp. So they bring snacks and all to the **आश्रम** and what they do is give to the **स्वामिजि** so that they don't have that guilty feeling, so that they will not feel the guilt. No when you go to **आश्रम** should not take anything, intermediary eating should not be done, whatever be the discipline, whatever be the schedule, whatever be the food that must be taken. That is called **तपस्**. And **ब्रह्मचर्येण**. **ब्रह्मचर्यम्** also the discipline of the student avoiding all comforts.

**सुखार्थी चेत् त्यजेद्विद्याम् विद्यार्थी चेत् त्यजेत्सुखम् ।  
सुखार्थिनः कुतो विद्या कुतो विद्यार्थिनः सुखम् ॥**

You should not be **सुखार्थी**. If you are a **सुखार्थी** you should not be, you cannot be **विद्यार्थी**. Comfort and knowledge generally don't go together. Therefore, you must be ready. Even research people, why **वेदान्त** alone, even in the scientific field research people they go from place to place in search of manuscripts and other things and they don't eat, they work day and night, they have to give up comfort only then they can come up in that field. And therefore **ब्रह्मचर्यम्** means

giving up all comforts; the life of a student. And तपसा following all disciplines. And श्रद्धया. श्रद्धया means what? Maintaining your श्रद्धा in the गुरु and शास्त्रम्. At no moment you should doubt the motive of the teacher because the teacher may ask the student to clean the आश्रमम्. Then the student can think, 'so teacher thought that six people are available therefore, no servants are necessary.' So you may tend to doubt a teacher because what is our mind, how do you judge other people? Whatever be our mind that alone we attribute to others also. Our mind is always business mind, therefore we think that the teacher also like that. No, we should have infinite श्रद्धा in the teacher, that if he ask me to do something there must be some purpose, meaning in that. That is called गुरु भक्ति and शास्त्र भक्ति. That is indicated by the word श्रद्धा. That is why they tell a story that one student was staying with a teacher and suddenly one night the teacher told the student to get out. The student got out and he didn't know what to do because he has renounced the home and everything and the only shelter was this आश्रम and he has no other place to go and he was miserable and two three days he just slept somewhere and he ate food whatever is available and he thought the people are like that, I thought my गुरु will be at least sane, he will be truly loving but I never thought my गुरु also will be fickle minded like other people, even without thinking at the midnight he is sending me out. He was judging the गुरु like that and after a week or so the very same

गुरु send the शिष्य to call that student and admitted back into the आश्रम. Then he asked why did you send me like that? Then he said it seems you have renounced the home but you have been slowly developing attachment with the आश्रम as though it is another home again. Therefore what has happened is you have shifted your attachment from one type of building to another type of building. You are trying to find security in the आश्रम. The purpose of the Vedantic teacher is not to create security anywhere else, the student or anyone should find the security in himself. सन्न्यास means not depending on anything external. And when the teacher kicked out the student, student got out of that attachment also and then he said you enter back the आश्रम. Therefore, the treatment appeared to be a rude treatment but detachment can come only when we go through such situations. Thus teacher may sometime even do like that but always the purpose is what? Positive only. Therefore, here also he says तपसा ब्रह्मचर्येण श्रद्धया. सह you have to add. तपसा सह ब्रह्मचर्येण सह श्रद्धया सह एकम् संवत्सरम् संवत्स्यथ. And there afterwards यथाकामम् प्रश्नान् पृच्छत. And after one year you can ask questions यथाकामम् as you like, whatever spiritual questions you want you can ask. The teacher says this because he knows the students are all spiritual students, therefore he says प्रश्नान् पृच्छत. And even if you ask questions what is my attitude? यदि विज्ञास्यामः – if I know the answer सर्वम् वक्ष्यामः – then I will answer all the

questions. Ok. But when you read this a doubt may come. So the teacher himself is dilemma. So the teacher himself is not sure about himself. So he himself seems to be a संशयित, otherwise why should he say यदि विज्ञास्यामः. Therefore, शङ्कराचार्य writes in his commentary 'this is not to show that teacher is doubtful. This is only to show the humility of the teacher.' Teacher is cent percent sure that I can answer all questions on वेदान्त. He doesn't have any doubt because he is भगवान् पिप्पलाद. How can he not know things. Still he says if I know I will teach only to show that the humility that I don't want to claim that I know everything. अनुद्धतत्वप्रदर्शनार्थम् उद्धतत्वम् means गर्वः. अनुद्धतत्वम् means what? गर्व राहित्यम्, गर्व अभावः. गर्व अभावप्रदर्शनार्थम्. Or अमानित्वप्रदर्शनार्थम्, I am not a मानि. सर्वम् ह वो वक्ष्याम इति. इति should be connected with उवाच, इति ऋषिः उवाच – this were the words of पिप्पलाद. Continuing;

### Verse No. 1.3

अथ कबन्धी कात्यायन उपेत्य पप्रच्छ भगवन्कुतो ह वा इमाः  
प्रजाः प्रजायन्त इति ॥ ३ ॥

अथ. अथ means अनन्तरम्, आनन्तर्य अर्थे, afterwards. Afterwards means after what? So you have to add संवत्सर अनन्तरम्, after one year. Here we talk next moment but there in the original story संवत्सरादूर्ध्वम्, after one year of a life of तपस्, ब्रह्मचर्य and श्रद्धा. After finding that the students were fit enough for questions, they were पात्रम्, पिप्पलाद allowed the students to ask the question. All this you have to supply.

So one year was over, teacher found the students to be fit and the students approached him and they are going to ask the question. Now the first student is coming up. Who is he? कबन्धी कात्यायनः. So in the list the sixth one. In the first मन्त्र six students were talked about and in the reverse order the questions are going to be asked. The sixth student will ask the first question, fifth will be the second, fourth will be the third, third will be fourth, second will be fifth, and first will be last. So that way the questions are going to be asked. अथ कबन्धी कात्यायनः. They are not two students, remember. कबन्धी alias as they say, कबन्धी otherwise known as कात्यायनः उपेत्य. उपेत्य means after approaching. Because it is said that when you ask, you should read गुरु गीता and some other पुराणs how you should treat a teacher, my god! If you see it seems we cannot do it. So when he walks you should walk behind and how you should talk, all those restrictions are mentioned not that standing far away like in the house she will be in the kitchen and he will be in the front therefore it should not be talked loudly from distance, he has to go nearby and there afterwards with proper attitude he should ask. And therefore he says कबन्धी कात्यायनः उपेत्य – he went near the teacher. पप्रच्छ – he asked. Now comes the first question. So you should remember the six questions. The first question is: भगवन्. So first he addresses the teacher as भगवन्, Oh Lord! Again indicating his reverence to the teacher. कुतः ह वा इमाः प्रजाः प्रजायन्ते – from what source are all these प्रजाs,

प्रजाः means living beings, प्राणिनः. कुतः means कस्मात् कारणात्, from which cause do all these living beings प्रजायन्ते – come up, originate. So in short, what is the origin of species as they say, so what is the origin of all living beings? In short, the question is regarding सृष्टि. How does the creation of all living beings takes place? कुतः ह वा. वा should be converted into वै. ह वै are just for emphasis, no special meaning for them. इमाः प्रजाः. So when he says इमाः, he must be referring to all the जीवराशिस. Therefore, right from देव्स onwards up to a tree स्थावरजङ्गमरूप चराचर जीवराशिस इति. इति indicates with an inverted commas. इति कबन्धी कात्यायनः पप्रच्छ, thus he asked. This is the question. Now the teacher has to answer. Continuing;

### Verse No. 1.4

तस्मै स होवाच प्रजाकामो वै प्रजापतिः स तपोऽतप्यत स तपस्तप्त्वा स मिथुनमुत्पादयते रयिं च प्राणं चेत्येतौ मे बहुधा प्रजाः करिष्यत इति ॥ ४ ॥

So in the उपनिषत् the punctuation marks should be put properly. In some books punctuation may not be clear. So in the previous मन्त्र, “अथ कबन्धी कात्यायन उपेत्य पप्रच्छ.” This is a statement of whom? The उपनिषत् itself is making this statement. And after पप्रच्छ should be next sentence within inverted commas, these are the words of the student. Therefore, then पप्रच्छ. भगवान् onwards should be within inverted commas. And here also, in this मन्त्र also “तस्मै स होवाच” fullstop. Then “प्रजाकामो वै प्रजापतिः सः तपः

अतप्यत” that is another sentence. Then “स तपस्तप्त्वा स मिथुनमुत्पादयते रयिं च प्राणं” is another sentence. Otherwise later when you read उपनिषत् it appears as though one sentence. You can't imagine a sentence without punctuation. Therefore, up to रयिं च प्राणं is one sentence. Then एतौ मे बहुधा प्रजाः करिष्यत इति. So तस्मै स होवाच, this is the Upanishadic word, उपनिषत् tells us the story. What does it say? सः पिप्पलादः तस्मै कात्यायनाय उवाच – that teacher पिप्पलाद answered the student कात्यायन. And here afterwards it is going to be the words of the पिप्पलाद teacher, he is going to talk about the creation now. Here afterwards the description of creation is going to come and for that he introduces the creator first. And here the creator is हिरण्यगर्भः who is known as प्रजापतिः. And you should remember really speaking हिरण्यगर्भ himself is created. हिरण्यगर्भ sometimes known as ब्रह्माजि, ब्रह्म, हिरण्यगर्भ, in this context प्रजापतिः. So this हिरण्यगर्भ's definition you should remember. समष्टि सूक्ष्मशरीर उपहितम् चैतन्यम् is हिरण्यगर्भ. And हिरण्यगर्भ is really born out of whom? हिरण्यगर्भ is born out of, you should remember मुण्डकोपनिषत्, is born out of ईश्वर, who is समष्टि कारणशरीर उपहितम् चैतन्यम्, माया उपहितम् चैतन्यम्. And therefore, original creator is ईश्वर and from ईश्वर हिरण्यगर्भ is born and the हिरण्यगर्भ becomes the creator of the rest of the creation. So first ब्रह्मा is created and ब्रह्मा becomes the creator of all other beings.

ब्रह्मा देवानां प्रथमः संबभूव ॥ मुण्डकोपनिषत् १-१-१ ॥

First ब्रह्मा is born and there afterwards ब्रह्माजि creates all other beings. And here the birth of ब्रह्माजि is not mentioned, here we are discussing only from ब्रह्माजि onwards how the creation came that is our discussion here. And therefore, we have to remember this - it starts from हिरण्यगर्भ here. It is said that ईश्वरः, the Lord created ब्रह्माजि. In the भागवत पुराण and all it will be so dramatically said therefore it will become clearer. Here उपनिषत् just puts in a nutshell. So ईश्वरः, in भागवतम् it will be described as विष्णु, समष्टि कारणशरीरम् चैतन्यम् is called विष्णु. विष्णु creates ब्रह्मा out of his navel. ब्रह्मा is created and there afterwards विष्णु does not directly create all beings, विष्णु puts ब्रह्माजि incharge of the creation of all other things. In भागवतम् and all they give a long story. So ब्रह्माजि came first and so he looked around, he didn't know anything, then he was asked to create, then ब्रह्माजि says you are asking me to create 'I don't know how?', then it is said that ईश्वर taught ब्रह्माजि how to create.

ॐ यो ब्रह्माणम् विदधाति पूर्वम् यो वै वेदांश्च प्रहिणोति तस्मै । ॥  
श्वेताश्वतरोपनिषत् ६-१८ ॥

ईश्वर gave all the scriptural knowledge and all the सृष्टि technical know-how, so all those things were given to ब्रह्माजि and there afterwards ब्रह्माजि creates all other. So those stages are not mention here. And after विष्णु taught everything to ब्रह्माजि what happened? ब्रह्माजि developed an interest in the creation. Earlier he was not having any interest. So then he developed an interest, that is said here. प्रजापतिः means

हिरण्यगर्भः प्रजाकामः अभवत् – became desirous of creating this universe. Why? Because necessity is the mother of invention. So anything you create only when you feel the necessity of it. When it is very hot and you are not able to stand, you think of inventing a fan and then AC, everything. So काम is the source behind कर्म. जानाति, इच्छति, यतते. He knows desires work for. So हिरण्यगर्भ also knew about creation, desired to create, otherwise he would not have come and thereafter he created. So प्रजापतिः प्रजाकामः अभवत्. Indeed वै is emphasis. And afterwards what did you do? सः तपः अतप्यत – there afterwards he performed the तपस्. Because as I said he didn't know how to create. The details of the creation etc., he didn't know, therefore he did तपस् on ईश्वर, समष्टि कारणशरीर उपहितम् चैतन्यम् he meditated upon that Lord. And then what happened? That Lord gave him the knowledge. Therefore, in keeping with the scriptures he remembered the previous order of the creation. So here तपस् means visualization of the पूर्वं सृष्टि. पूर्वं सृष्टि विषय आलोचनम् कृतवान् इत्यर्थः. Because this is not the fresh सृष्टि, सृष्टि is अनादि-अनन्त and therefore you should remember no ब्रह्माजि creates a fresh creation, because ब्रह्माजि's themselves appear, creates, disappear, again another ब्रह्माजि comes, appears, creates, disappears. Like that ब्रह्माजि's themselves come and go

अव्यक्ताद् व्यक्तयः सर्वाः प्रभवन्त्यहरागमे ।

रात्र्यागमे प्रलीयन्ते तत्रैवाव्यक्तसंज्ञके ॥ गीता ८-१८ ॥

And therefore here ब्रह्माजि's तपस् is visualization of the पूर्व सृष्टि. And that too in keeping with the कर्म of all the people, because देवs have to be created - इन्द्र अग्नि वरुण etc. But I have told you इन्द्र वरुण अग्नि etc., are not people but they are themselves posts alone, therefore we have to find out who have done hundred अश्वमेधयागs. So in पुराणs and all we read whoever has done sufficient कर्म for इन्द्र पदवि that जीव must be made into इन्द्र. And another जीव who has done proper rituals must be made into अग्नि. Thus देवs, मनुष्यs, पशुs, पक्षिs all of them are to be created and they are not by chance but they are all according to

यथाकर्म यथाश्रुतम् ॥ कठोपनिषत् २-२-७ ॥

and therefore he has to visualize the कर्मs and he has to visualize the methodology of creation in keeping with the पूर्व सृष्टि. So, सः तपः अतप्यत. And there afterwards what? There afterwards he created. So here afterwards the details of the creation are going to come. Those details we will see in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

प्रश्न उपनिषत्

प्रथमः प्रश्नः

सुकेशा च भारद्वाजः शैब्यश्च सत्यकामः सौर्यायणी च गार्ग्यः  
कौसल्यश्चाश्वलायनो भार्गवो वैदर्भिः कबन्धी कात्यायनस्ते हैते  
ब्रह्मपरा ब्रह्मनिष्ठाः परं ब्रह्मान्वेषमाणा एष ह वै तत्सर्वं वक्ष्यतीति  
ते ह समित्पाणयो भगवन्तं पिप्पलादमुपसन्नाः ॥ १ ॥

तान्ह स ऋषिरुवाच भूय एव तपसा ब्रह्मचर्येण श्रद्धया संवत्सरं  
संवत्स्यथ यथाकामं प्रज्ञान्पृच्छत यदि विज्ञास्यामः सर्वं ह वो  
वक्ष्याम इति ॥ २ ॥

अथ कबन्धी कात्यायन उपेत्य पप्रच्छ भगवन्कुतो ह वा इमाः  
प्रजाः प्रजायन्त इति ॥ ३ ॥

तस्मै स होवाच प्रजाकामो वै प्रजापतिः स तपोऽतप्यत स  
तपस्तप्त्वा स मिथुनमुत्पादयते रयिं च प्राणं वेत्येतौ मे बहुधा  
प्रजाः करिष्यत इति ॥ ४ ॥

Of the six students कबन्धी otherwise known as कात्यायन puts a question to पिप्पलाद ऋषि regarding the सृष्टि. He asked the question कुतो ह वा इमाः प्रजाः प्रजायन्त इति – from what source these प्रजाIs come into being. And not it is not merely the source alone, he wants to know in what order or in what manner the creation comes out. This is the question. And पिप्पलाद begins to answer and here he is talking about the creation from हिरण्यगर्भ onwards. Normally, in the उपनिषत् creation begins from ब्रह्मन् itself and the general pattern is from ब्रह्मन् the पञ्चभूतs came and the समष्टि प्रपञ्च came, identified with the समष्टि सूक्ष्म प्रपञ्च हिरण्यगर्भ comes to picture that is the general pattern. But in this उपनिषत् from हिरण्यगर्भ onwards alone सृष्टि is

discussed. And हिरण्यगर्भ is here called प्रजापति and here also प्रजापति otherwise हिरण्यगर्भ before creating the universe does तपस् as we saw in तैत्तिरीयोपनिषत्.

सोऽकामयत । बहुस्यां प्रजायेयेति । स तपोऽतप्यत । स तपस्तप्त्वा । इदं सर्वमसृजत ॥ तैत्तिरीयोपनिषत् २-६-४ ॥

In तैत्तिरीयोपनिषत् ब्रह्मानन्द वल्ली we saw but the only difference is there in 'स तपोऽतप्यत' स means माया सहितम् ब्रह्म, ईश्वरः but here सः means हिरण्यगर्भ. That is the difference. And just as there ईश्वर performed तपस्, here हिरण्यगर्भ is also performing तपस्. And the meaning of the तपस् is exactly the same as in तैत्तिरीयोपनिषत्. तपस् means visualization, mental picturisation of the whole creation to come. So mental visualization means all the कर्म's of the जीवराशि's must be kept in mind and accordingly various fields of experience must be created. Just like when a house is built different members of the house should be kept in mind. When the thought of wife comes then what room is created? Kitchen. And when the thought of the child who is going to school that child comes, you have to create a studyroom. And similarly when you think of अतिथि - drawing room, visiting hall etc. Thus for every individual a respective field is necessary, similarly all जीव's require different different fields and all the things have to be kept in mind, that is called तपः,

यस्य ज्ञानमयं तपः ॥ मुण्डकोपनिषत् १-१-९ ॥

visualization here is called ज्ञानम् and not only he remembers them, he remembers the previous सृष्टि also,

सूर्योचन्द्रमसौ धाता यथा पूर्वमकल्पयत् । ॥ ऋग्वेदः मण्डल १०-१९० ॥

यथा पूर्व सृष्टिः आसीत् तत् स्मृत्वा इदानीम् अपि सृष्टिं करोति, remembering the previous creation प्रजापति or known as ब्रह्माजि otherwise known as हिरण्यगर्भ plans this creation and that is said here. स तपोऽतप्यत स तपस्तप्त्वा up to that we saw. So planning is ready, visualization is ready only now the contractor the workers have to come and as far as Lord is concerned workers are not necessary, सङ्कल्प मात्रेण सर्वम् सृजति. And here afterwards the सृष्टि details are going to come. The सृष्टि will be taught in five stages, which alone I have written here in the form of मिथुन सृष्टि, लोक सृष्टि, काल सृष्टि, अन्न सृष्टि and finally प्रजा सृष्टि. This is how the entire section is going to proceed, because the question was भगवन्कुतो ह वा इमाः प्रजाः प्रजायन्ते – how do the प्रजाs come into being was the question and therefore finally पिप्पलाद ends in प्रजा सृष्टि, because the question was dealing with प्रजाs. प्रजा is the final stage of creation. The literary meaning of the word प्रजा is living beings. प्रजा means प्राणि, all living beings whether it is plants or animals or humans, they are generally called प्रजाः. प्रजायन्ते इति प्रजाः. And here the सृष्टि will be taught in a peculiar method and in mysterious method it will be said and not only that the pattern will not be like other उपनिषत्s. Therefore, it may appear a little bit

complicated. I will try to explain in the best way possible, perhaps you will have to go home and revise, because here सृष्टि is peculiar. But one point we should remember the question was about सृष्टि. कुतः ह वा इमाः प्रजाः प्रजायन्ते. The question was evidently about creation alone. The answer also is dealing with सृष्टि alone. Even though the question and answer are both dealing with the सृष्टि, the तात्पर्यम् of this section, the importance of this section is not in सृष्टि. Though the question is about सृष्टि and answer is about सृष्टि the stress is not in सृष्टि. How do you know? शङ्कराचार्य is there to help us. Now why we say in सृष्टि the तात्पर्यम् is not there? Because by knowing सृष्टि पुरुषार्थः कश्चित् नास्ति. We don't get any प्रयोजनम् out of it. It is purely of academic interest alone. There is no change going to be there in our life. And if निष्प्रयोजनम् topic is taught in the श्रुति then श्रुति will not be a प्रमाणम्. The very definition of प्रमाणम् is अनधिगत अबाधित अर्थवत् ज्ञानजनकम् प्रमाणम्. It should be it अर्थवत् प्रयोजनम्. So by mere analysis of सृष्टि one is not going to get any प्रयोजनम्. So therefore सृष्टौ तात्पर्यम् नास्ति. And it is a great consolation because here the सृष्टि topic is so complicated but if it is unimportant then we can leave it saying out of syllabus. Then what is going to be the important topic here? While discussing the सृष्टि, incidentally, पिप्पलाद is dealing with अपराविद्या consisting of कर्म and उपासना. And he clearly points out that those people who perform केवलम् कर्म, they will go through what गति? कृष्णगति. And they

will attain what लोक? स्वर्गलोक. कर्मिणः कृष्णगति द्वारा स्वर्गलोक प्राप्नोति. कर्मis go to स्वर्गलोक through कृष्णगति which we have seen in मुण्डकोपनिषत् therefore I will not spend lot of time in that. And similarly those people who do कर्म उपासना समुच्चयः or even केवल उपासना, advanced उपासना also those who do, for them what is the गति? शुक्लगति द्वारा they go to ब्रह्मलोक. Thus कर्म leads to स्वर्गलोक, कर्म-उपासना mixture leads to ब्रह्मलोक and these two together are called अपराविद्या. कर्म and उपासना together are called अपराविद्या. Ok. That is not discussed as the main topic because the question was dealing with सृष्टि but what पिप्पलाद does is while answering सृष्टि question incidentally, he is incorporating, he is adding this additional point also that कर्म leads to स्वर्गलोक and that उपासना leads to ब्रह्मलोक. Ok. Why should अपराविद्या be discussed? We are studying उपनिषत्, which is पराविद्या. So the next question is why should अपराविद्या be discussed? If you say सृष्टि is निष्प्रयोजनम्, why should we discuss अपराविद्या? What प्रयोजनम् we get through अपराविद्या? For this आनन्दगिरी and all so beautifully they bring out this point. It is discussed for वैराग्य सिद्ध्यर्थम्, to get detachment from them. How do you get detachment? When पिप्पलाद says कर्म gives स्वर्गलोक and कर्म उपासना mixture gives ब्रह्मलोक, one thing is clear from this that both of them do not give मोक्ष. They give rise to only ephemeral लोकs but they are not useful for a मुमुक्षु. Thus through the first chapter a student, a मुमुक्षु will

come to know that both कर्म and उपासना are not going to help me out, what I require is only ज्ञानम्. That is how this chapter is indirectly going to help पराविद्या by creating वैराग्यम्. Ok. And how will he introduce this topic? That's what I have put; while सृष्टि is talked about he will talk about moon and Sun. Moon standing for स्वर्गलोक and Sun standing for ब्रह्मलोक. While सृष्टि is talked about he will talk about moon सृष्टि and Sun सृष्टि, moon will represent स्वर्गलोक and Sun will represent ब्रह्मलोक. Then later he will talk about the दक्षिणायन and उत्तरायण सृष्टि and during that time it will be pointed out that दक्षिणायनम् represents कृष्णगति and उत्तरायणम् represents शुक्लगति and he will mention that कर्मis will go through कृष्णगति to स्वर्गलोक and उपासकs through शुक्लगति will go to ब्रह्मलोक. And that is how सृष्टि and अपराविद्या are both going to be clubbed, which will seemingly complicate this chapter further. So if you have got the main picture, what is the main topic, what is the incidental topic, if it is clear this chapter will be easier. Ok. So now you have seen up to स तपोऽतप्यत । स तपस्तप्त्वा up to that is the preparation for the creation. Now comes the first stage of creation. What is that? सः मिथुनम् उत्पादयते. सः means प्रजापतिः. प्रजापतिः means हिरण्यगर्भः अथवा ब्रह्मा. सः हिरण्यगर्भः प्रजापतिः मिथुनम् उत्पादयते. मिथुनम् means a pair. So, मिथुनम्, युग्मम्, द्वन्द्वम्, they are all synonyms. So first he creates a pair. What are they known as? रयिं च प्राणं च, which are known as रयि and प्राण. So this is the first

stage of creation. That is why I have written मिथुन सृष्टि is the first stage, which consists of रयि and प्राण. What do you mean by रयि and प्राण? In fact रयि and प्राण are not two things at all but they are two principles, concepts or ideas. When there are two things which are mutually complementary, we call that pair as मिथुनम्. When there are two things which are distinct, different only even though they are different, even though they are all almost opposite in nature but they put together make a whole, they are complementary pair, mutually complementary pair, complementary means what? That which completes is called complementary. So therefore रयि and प्राण are not particular thing. In any pair if they are mutually complementary one can be called रयि and the other can be called प्राण. For example if there is day and night they are mutually complementary, only when both of them put together it becomes one whole day. Therefore, day and night will be called मिथुनम् and one will be रयि and another will be प्राण. Similarly, उत्तरायणम् and दक्षिणायनम्. Both together will make a whole, they are complementary therefore they are called मिथुनम् and one is रयि and another is प्राण. Or in scientifically speaking - positive and negative. So in atom also they say there is a positive charge and a negative charge making one whole. Therefore, one is रयि and another is प्राण. In fact, what the उपनिषत् wants to say is the whole creation is made up of such complementary pairs. A very beautiful and high concept. The

whole creation is made up of such mutually complementary pairs. So in कालम्, in time also you can see this complementary pairs - day and night, उत्तरायणम् and दक्षिणायनम्. You take the individual's life - birth and death. You should remember that death is also part of life only. Therefore, life if it is to be taken as a whole it must include जन्म and मरणम्, सृष्टि and प्रलयम्. Similarly, taking couple also - male and female are called मिथुनम्, one is रयि and another is प्राण. Thus, whether you take time concept or whether you take any inert thing or whether you take living beings, if we see the whole creation consist of relative pairs and as an example शङ्कराचार्य gives भोक्ता and भोग्यम्, अत्ता and अन्नम्. भोक्ता means अत्ता, eater, experience, subject. अन्नम् is object, eaten, experienced. There is no life possible unless there is the pair of subject and object. No doubt subject and object are विरुद्धौ स्वभावौ, of opposite nature but one is incomplete without the other. The subject cannot be a complete one unless there is an object. Similarly, object is incomplete without the subject. There cannot be an experiencer without an object of experience. And you cannot talk of an object of experience without an experiencer. Therefore, subject and object is what? मिथुनम्, one is रयि and another is प्राण. And it is this relative concept, because सृष्टि means relativity will come, so it is this relative concept which is created first by प्रजापति. And creation means they are inseparable, that is why अर्धनारीश्वर concept. All those

things indicate what? The whole consist of mutually complementary pair. And that is what is said here. रयिं च प्राणं च. So what is the translation. रयि means रयि. It is very difficult to translate. Many people, many commentators in English they have tried to use some word or the other but what I find is any translation we use it doesn't fit in properly, they can come only to the nearest translation, therefore what I decided is not to translate it. रयि means रयि, that means one of the mutually complementary pairs. रयि means what? One of the complementary pairs. प्राण means what? The other of the mutually complementary pairs. So if you go by शङ्कराचार्य you have to translate as subject and object. But that will create problem, when day and night comes - which is object and which is object? So thus if you want you can use some such words but what I prefer is to call रयि as रयि and प्राणम् as प्राणम्. But dictionary meaning is what? The dictionary meaning of रयि is water or wealth. रयि literally means water or wealth. And प्राणः is well known word. प्राणः means the vital force, vital energy is called प्राणः. This is the literal translation. But we will keep only रयि and प्राण. So, सः मिथुनम् उत्पादयते रयिं च प्राणं च. Ok. For what purpose? That is said “एतौ मे बहुधा प्रजाः करिष्यत” इति. With this intention, this is within inverted commas, which indicates the intention of प्रजापति. So thinking that एतौ. एतौ means रयिप्राणौ, this pair मे बहुधा प्रजाः करिष्यतः – will produce many beings ultimately, through various stages. So this pair

will produce many living beings ultimately, मे. मे means for me, who is the father, for me the father let this pair produce many living beings by going through the stages of what you call लोक, then कालम्, then अन्नम् and then ultimately प्रजा: also. In अन्नम् also you will find this pair will be there. When अन्नम् enters a male it will become बीजम् and अन्नम् enters a female then it becomes again the potential form of that, in English medicine they say ovum and sperm, they are the two aspects of अन्नम् representing रयि and प्राण, mutually complementary thing. With these two aspects only all the beings are born and you take every being every being consist of again male and female principle, x chromosome and y chromosome. So in male also there are some female principles are there, in female also male principle are there. Then how is male a male and female is a female? Predominance of male principle if it is there it becomes male, predominance of female principle is there is called female. What I want to say in everywhere you will find mutually complementary pairs. Thus from this alone the whole creation is going to come. That is the topic here. So, एतौ रयिप्राणौ बहुधा. बहुधा means what? In manifold ways with different characters, with different nationality, with different intelligence, with different कर्म, बहु प्रकारेण. And not only that of various species also - human species, animal species, bird species, tree species. Thus बहुधा अनेक प्रकारेण प्रजा: करिष्यतः. करिष्यति, करिष्यतः, करिष्यान्ति. करिष्यतः is

dual. Because एतौ is dual. So this pair should be producing many living beings and I will become the great creator, पितामहः, therefore प्रजापति is called पितामहः. Normally, you can say grandfather, great grandfather but प्रजापति is in the nth grade. Therefore, what you do? You generally call him पितामहः. So for me this will be created. Ok. Continuing;

### Verse No. 1.5

आदित्यो ह वै प्राणो रयिरेव चन्द्रमा रयिर्वा एतत्सर्वं यन्मूर्तं चामूर्तं  
च तस्मान्मूर्तिरेव रयिः ॥ ५ ॥

Now the second सृष्टि is going to be लोक सृष्टि and we will have a pair of लोकs because at every stage we will have a pair you should remember. And what type of pair it will be? It will be mutually complementary pair of लोकs should be created and if they are mutually complementary one will be called रयि another will be called प्राणः. So what are those two लोकs? They are the moon and the Sun सोमसुर्यौ, the moon and the Sun are the first लोक pair, लोक मिथुन सृष्टि. And how do you say they are mutually complementary? Because if you observe the light the day is presided over by the Sun, the night is presided over by the moon and both together revolving creating day and night, they maintain the whole day i.e., 24 hours. Thus, the Sun and moon mutually taking charge of the creation during day and during night they make the life a whole affair. If day and night are not there our life will not be complete because, activity is completed only when it is followed by rest. And rest must be followed by activity.

And activity is presided over by the Sun, rest is presided over by the moon. Thus Sun and moon become mutually complementary. Similarly, उत्तरायणम् and दक्षिणायनम् everything will be said later. So therefore, this is the first मिथुनम्. Then the next question is of this pair which is the रयि and which is the प्राणः? That is said in this मन्त्र. आदित्यः ह वै प्राणः – the Sun is the प्राणः. And what is रयि? रयिरेव चन्द्रमाः – so moon is the रयि. You can see justification also. प्राण stand for vital force, energy etc., and Sun stands for energy, vital force. रयि stands for water, which is cool, moon is again cool. शीतांशुः. Moon is called शीतांशुः. Moon is also cool. Therefore, we can compare, we can see some common aspect also. So of these two रयि is the moon, प्राण is the Sun. After this sentence there must be a full stop in the मन्त्र, रयिरेव चन्द्रमाः अस्ति । And normally after this the उपनिषत् must have gone through next सृष्टि because लोक सृष्टि is over, next it should have gone to काल सृष्टि but the उपनिषत् is taking a small diversion, which seemingly makes further complications like, but if you understand the diversion then it will be simple. This will go on in three मन्त्रs. So the next topic will be up to the eight मन्त्र. And काल सृष्टि is going to come only in the ninth मन्त्र. So between this portion and the ninth मन्त्र we are having a small diversion. What is that diversion? We have to see. What he wants to say is, no doubt we have made a classification of रयि and प्राण. We divide the whole creation as mutually complementary pairs. But really

speaking if you make a deep analysis you will find that the fundamental nature of both of them will be the same alone. So even though there is a superficial division in the form of रयि and प्राण but if you go into the depth of it you will find that they are one and the same, रयि is identical with प्राण and प्राण is identical with रयि. And therefore, really speaking you can say everything is रयि or you can alternatively say everything is प्राण also. So this is the topic. So on deep analysis everything is रयि you can say, you can also say everything is प्राण. But for some convenience, for superficial division we call one as रयि and other as प्राण. Just like if I have to give an example, just like steam and ice. So steam and ice are different or identical? What will you say? Whatever you say it can be proved as wrong or whatever you say it can be proved as right. If I say identical then why do you name them as steam and ice? So the very fact that you are naming them by two distinct words you are trying to differentiate. But on deeper analysis you will find that steam is water, ice is water. Therefore, steam and ice are one and the same. And therefore, no doubt superficially steam-ice division have been made, one is called अमूर्तम्, steam is अमूर्तम्, अमूर्तम् means what? Formless. Ice is मूर्तम्, solid. Even though this seeming difference is there, you can say both are one and the same nothing but water. And therefore you can say everything is steam. Don't steam! So everything is steam because essence of steam is water, everything is water you can say or

everything is ice you can say. Either way it is ok because both of them are essentially water. Similarly, रयि's essential nature is what? प्रजापति. Because प्रजापति alone has become रयि and प्राण concept. प्रजापति being the उपादान कारणम् for रयि and प्राण, essentially रयि is प्रजापति, similarly essentially प्राण is प्रजापति. What is the logic? Because प्रजापति alone has become रयि and प्राण. In the पुराणs and all you will see that प्रजापति divided his body into two and one portion became the male principle and another portion became the female principle and after that from their combination everything was born. So in the original, during प्रलय the two were not there. So therefore who made the pair? प्रजापति alone divides himself, multiplies by division, have you seen that amoeba it multiplies by division. Similarly, प्रजापति multiplies, creates रयि and प्राण by dividing himself into two. And therefore what I want to say is रयि is originally प्रजापति प्राण is originally प्रजापति and therefore रयि and प्राण are one and the same and therefore you can say रयि is everything, you can also say प्राण is everything. That is the topic from here on up to the ninth. Now you see, रयिः वा एतत् सर्वम्. वा means वै. वै means really speaking. In संस्कृत, वै means indeed, really speaking, factually. That is if you go into the depth of creation, what will you find? रयिः वै एतत् सर्वम्. रयिः alone is everything. How should you give the logic? रयिः प्रजापतिरूपत्वात् प्रजापतिरूपेण रयिः एव सर्वम् भवति. From प्रजापति's angle रयि alone is everything. So रयिः वै एतत्

सर्वम्. एतत् सर्वम् means the whole creation, which consists of यत् मूर्तं च अमूर्तं च – which consists of the मूर्तं प्रपञ्च. The मूर्तं प्रपञ्च means the formed one, the embodied one, the solid one as well as the अमूर्तं प्रपञ्च, the formless, the abstract, the subtle one. So really speaking ययि alone is everything. But still what do we do? For the sake of convenience we make a superficial division. And when we make a superficial division what do we do? Whatever is अमूर्तम् that is named प्राण, everything is ययि only, still for the sake of superficial division the अमूर्तं is called प्राण. तस्मात्. तस्मात् means since अमूर्तं is called प्राण. We have to take it in this way, because of all peculiar construction here. तस्मात् means अमूर्तस्य प्राणरूपत्वात्, since अमूर्तं is superficially named as प्राण, मूर्तिः एव ययिः. मूर्तिः alone is called ययि. Ok. Even though water alone is ice, steam everything but for the sake of division, since we call gaseous part as a steam and the solid part as ice, we have conventionally decided to call the liquid manifestation alone we have decided to call water. Really speaking solid manifestation also is water alone. Similarly, ययि alone is everything but only the मूर्तं manifestation is called ययि, the अमूर्तं manifestation is called प्राण. So तस्मात् मूर्तिः एव ययिः. With this one part of the diversion is over. What is that one part? ययिः एव सर्वम्. ययिः सर्वात्मकः प्रजापतिरूपत्वात्. Then what should be the next topic? You can easily imagine, in the same way प्राणः अपि सर्वात्मकः. You can also say प्राण is everything. What is the reason? The

reason is the same - प्राण being प्रजापति, प्रजापति being everything, प्राण is everything you can say. And that topic is going to come in the next three मन्त्रs. So मन्त्रs number six, seven and eight, the topic is प्राणः सर्वात्मकः. रयिः सर्वात्मकः इति एतत् पर्यन्तम् उक्तम्. रयिर्वा एतत्सर्वं यन्मूर्तं चामूर्तं च तस्मान्मूर्तिरेव रयिः. Now what do we say? प्राणः सर्वात्मकः. Ok. Is it not possible to say directly that प्राण is सर्वात्मकः, everything? For that the उपनिषत् is using another method. We have already said, Sun is प्राण we have said, moon is रयि we said. Therefore, the उपनिषत् says now सूर्यः सर्वात्मकः. And सूर्य is what? प्राणः. And therefore we can say प्राणः सर्वात्मकः. Therefore, प्राणस्य सर्वात्मकत्वम् सूर्यस्य सर्वात्मकत्वद्वारा उक्तम्. That is going to be the next three मन्त्रs, how the Sun rises, so sunrise and all those things we said, those details we will see in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

मन्त्र. 1.4 - 1.9

तस्मै स होवाच प्रजाकामो वै प्रजापतिः स तपोऽतप्यत स  
तपस्तप्त्वा स मिथुनमुत्पादयते रयिं च प्राणं चेत्येतौ मे बहुधा  
प्रजाः करिष्यत इति ॥ ४ ॥

आदित्यो ह वै प्राणो रयिरेव चन्द्रमा रयिर्वा एतत्सर्वं यन्मूर्तं चामूर्तं  
च तस्मान्मूर्तिरेव रयिः ॥ ५ ॥

The first student asked a question regarding the प्रजा सृष्टि. In answer to this question पिप्पलाद is talking about the सृष्टि in various stages. The सृष्टि beginning from the प्रजापति otherwise known as हिरण्यगर्भ is being discussed here. And the सृष्टि is in the form of pairs and the first pair happens to be रयि and प्राण. I said that रयि and प्राण are not exactly two things but they are two principles representing द्वन्द्वs, pairs of opposite which are mutually complementary. When I say mutually complementary I mean both of them together make a whole. Like day and night making a whole day, like birth and death making a whole life, like that रयि and प्राण are mutually complementary pair. That is the first creation, which we called as मिथुन सृष्टि. And there afterwards we are going to get सृष्टि in stages like लोक सृष्टि, काल सृष्टि, अन्न सृष्टि and finally प्रजा सृष्टि. So after मिथुन सृष्टि, लोक सृष्टि has been introduced. It is in the form of the चन्द्र and सूर्य. The moon and the Sun are said to be mutually complementary pair. Of this pair the moon is supposed to be रयिः and the Sun is supposed to be प्राणः. Having said this पिप्पलाद is making a small diversion, that is what we are seeing now. The idea he

wants to convey is that this रयि-प्राण division is only from superficial angle. If you go into the depth of रयि, it will be none other than प्रजापति himself, who is the कारणम्. So the essence of रयि is प्रजापति. रयिः प्रजापत्यात्मकः प्रजापति कार्यत्वात्. यथा घटः मृदात्मकः. कस्मात्? मृद् कार्यत्वात्. यथा आभरणम् स्वर्णात्मकम् स्वर्ण कार्यत्वात् एवम् रयिः अपि प्रजापत्यात्मकः प्रजापति कार्यत्वात्. Since रयि is born out of प्रजापति, the essence of रयि must be प्रजापति. In the same way, when you go into the depth of प्राण, the essence of प्राण also is प्रजापति, because प्राण also is born out of प्रजापति alone. And therefore, रयि is essentially प्रजापति, प्राण is essentially प्रजापति. And therefore you can say everything is रयि or you can say everything is प्राण. Remember the example, ice also can be called water, steam also can be called water, but still when water is in gaseous form we have agreed to call it as steam and when the very same water is in solid form we have agreed to call it as ice. Thus the ice-steam division caused by मूर्त-अमूर्त condition, gaseous-solid condition is only a superficial division, everything is essentially water alone. And therefore, पिप्पलाद says रयि alone is the entire creation consisting of मूर्त प्रपञ्च as well as अमूर्त प्रपञ्च, the formed creation as well as the formless creation. So, रयिर्वा एतत्सर्वं यन्मूर्तं चामूर्तं च. But still what we have done is whatever is मूर्तम् we generally call रयि and whatever is अमूर्तम् we have decided to call as प्राण, really speaking both are रयि, but we have made a temporary

व्यावहारिक division - मूर्तम् as रयि. That is what he says, तस्मात् तस्मात् means what? यस्मात् अमूर्तम् प्राणः इत्युच्यते तस्मात् मूर्तम् रयिः इत्युच्यते. But really speaking रयि is everything. Having said this much here afterwards what पिप्पलाद is going to say is that the same truth can be seen in the case of प्राण also. And we can say प्राण is everything. And what is the logic? प्राण is essentially प्रजापति, प्रजापति is everything and therefore, प्राण is everything. So see the steps - प्राण is essentially प्रजापति and प्रजापति is everything and therefore, प्राण is everything. This is the topic in the next three मन्त्रs, i.e., six, seven and eight. The topic is प्राणस्य सर्वात्मकत्वम्. रयेः सर्वात्मकत्वम् उक्तम्. कुत्र उक्तम्? पञ्चमे मन्त्रे, रयिर्वा एतत्सर्वं यन्मूर्तं चामूर्तं च तस्मान्मूर्तिरेव रयिः. In the fifth मन्त्र, has been mentioned, in six, seven and eight प्राण's सर्वात्मकत्वम् is to be said. But for this the उपनिषत् is adopting an indirect method again. It doesn't say प्राण is सर्वात्मकः directly. It says आदित्यः the Sun is सर्वात्मकः, is in the form of everything. And we have already seen the Sun is said to be प्राण and therefore when Sun is said to be everything, indirectly it means प्राण is said to be everything. So, सूर्यद्वारा प्राणस्य सर्वात्मकत्वम् वदति श्रुतिः. We will read that.

### Verse No. 1.6

अथादित्य उदयन्यत्प्राचीं दिशं प्रविशति तेन प्राच्यान्प्राणान्ब्रश्मिषु संनिधत्ते । यदक्षिणां यत्प्रतीचीं यदुदीचीं यदधो यदूर्ध्वं यदन्तरा दिशो यत्सर्वं प्रकाशयति तेन सर्वान्प्राणान्ब्रश्मिषु संनिधत्ते ॥ ६ ॥

So what happens during सूर्योदय is being said here. When the Sun rises which is a very casual affair for us, majority of us won't even notice and majority of people might not have even got up, but the सूर्योदय is here intimately experienced by the author. He says the rays of the Sun gradually spreads to all directions. प्राचीम् दिशम् – eastern direction, then northern, southern and all directions its spreads and सूर्य प्रकाश which is full of life and energy pervades everything and by pervading the Sun is making all जीवराशिस to be one with itself. The Sun is embracing the जीवराशिस as it were and it is becoming one with all the जीवराशिस. It swallows as it were. But even though it is put in such a superficial language the idea conveyed is the Sun alone is giving life and energy to all people and therefore the very existence of people is the Sun's energy alone and therefore there are no people other than the Sun. Even if you argue that we are surviving because of food alone, you know the food also consist energy borrowed from the Sun alone.

गामाविश्य च भूतानि धारयाम्यहमोजसा ।

पुष्णामि चौषधीः सर्वाः सोमो भूत्वा रसात्मकः ॥ गीता १५-१३ ॥

So the solar energy alone is ultimately going to be our solution. The scientists themselves are almost coming to that alone. They will thank पिप्पलाद at that time perhaps. So therefore, the उपनिषत् puts in a different language, the Sun pervades everything, embraces everything, exchanges its energy with everything. Therefore, everything is essentially

the expression of the Sun alone. And therefore, सूर्यः सर्वात्मकः, the life in everyone is सूर्य alone. That is the idea here. अथ आदित्यः उदयन् – now when the Sun is rising, प्राचीम् दिशम् प्रविशति – and when it is spreading, entering the eastern direction. The Sun entering the eastern direction means the rays of the Sun spreading that direction. By that spreading what does the Sun do? तेन. तेन means प्राची दिक् प्रवेशनेन by the entry into the eastern direction, प्राणान् रश्मिषु संनिधत्ते – it absorbs all the प्राणs. Here प्राणs means प्राणिs, all the living beings it absorbs into its rays, it merges all the जीवराशि into its rays. And by this merger it is giving life to all जीवराशिs. Therefore, the very life in all living beings is given by this alone. Not only the life according to गायत्री मन्त्र even the बुद्धि शक्ति is given by

तत्सवितुर्वरेण्यम् । भर्गो देवस्य धीमहि । धियो यो नः प्रचोदयात् ॥

Whether it is the physical energy that we have or whether it is the pranic energy that we have or whether it is the intellectual energy that we have they are all supposed to be a blessing given by सूर्य भगवान्. The scientists talk about the physical energy alone but the शास्त्र talks about the प्राणशक्ति as well as the बुद्धि शक्ति. Therefore, they are all what? The chunk of the Sun alone. In fact, according to science the very earth itself is nothing but a portion of सूर्य alone, then what to talk of the physical body, what to talk of the life that we have? Therefore, it absorbs all the प्राणि into its rays. First in the eastern direction. There afterwards what? It begins to spread to all

other directions. यत् दक्षिणाम्. Hear the sentence is incomplete, we have to fill up the sentence according to the previous sentence. यत् दक्षिणाम् दिशम् प्रविशति तेन दक्षिणात्यान् प्राणान् रश्मिषु संनिधते – when it is entering the southern direction it is taking or it is absorbing the प्राणिs of southern direction unto itself. Similarly, यत् प्रतीचीम् दिशम् प्रविशति again you have to fill up in the same way, it absorbs all the प्राणिs which are in the प्रतीची direction. प्रतीची means what? Western. And उदीचीम् means northern. So in each one you have to fill up - यत् उदीचीम् दिशम् प्रविशति again. Then यत् अधः – when the sun's rays pervades the अधः. अधः means what? Downwards. So four quarters are over. Now अधः, the downwards it is said. यत् ऊर्ध्वम् – when it is spreading upwards. So अधः means under the ground also there are so many, above the ground also there are so many, all of them. And यत् अन्तरा दिशः – when it is spreading the intermediary direction. So the four main quarters and the four intermediary quarters like southwest etc. In general the उपनिषत् concludes, यत् सर्वम् प्रकाशयति – in short, when it is illumining all the जीवराशिs. तेन सर्वान् प्राणान् रश्मिषु संनिधते – by that illumination of all beings what the Sun is doing is absorbing all the जीवराशिs into itself or exchanging the energy with the जीवराशिs. In short, there is there is no difference between the सूर्य and the जीवराशिs. So solar energy alone is the energy in all the people in different forms. Therefore, सर्वम् प्रकाशयति

तेन सर्वान् प्राणान् रश्मिषु संनिधत्ते. So संनिधत्ते means absorbs, takes unto itself, embraces, becomes one. Continuing;

Verse No. 1.7

स एष वैश्वानरो विश्वरूपः प्राणोऽग्निरुदयते । तदेतद्वाभ्युक्तम्  
॥ ७ ॥

So because of this reason the सूर्य भगवान् gets different names. As it is said in आदित्य हृदयम् varieties of names are given, all are based on this alone. What are the names? वैश्वानरः. So सूर्य भगवान् is the one which is in the form of all human beings. The सूर्य भगवान् alone is the one who is in the form of all beings, the very life in every being is none other than the सूर्य. विश्वे च ते नराश्च विश्वेनराः विश्वेनराः एव वैश्वानरः. विश्वे means all, नरः means human being. Human beings refers to beings here. So सूर्य is in the form of all beings. That means minus the सूर्य no beings can be there at all. When सूर्य is a little bit more powerful itself we are not able to, we cannot absorb more light. Either you say heatwave dust otherwise cold wave dust. Remember both are because of the Sun's presence or absence alone. Therefore, the very life is because of सूर्यः. That is why the very word सूर्यः comes. What is the derivation of सूर्यः? सुष्ठु ईरयति प्रेरयति सर्वान् इति सूर्यः. That which activates everyone, प्रेरणाम् करोति, enlivens, activates. That is why night it is very difficult to be active. So with सूर्योदय alone energy comes. So therefore, वैश्वानरः is the one who is विराट्, the essence is विराट् alone. And विश्वरूपः – the one who is in the form of everything in

the creation. विश्वानि रूपाणि यस्य. So the difference between वैश्वानरः and विश्वरूपः is वैश्वानरः refers to all beings, animate and विश्वरूपः refers to all inanimate things. So the one who is in the form of all beings and the one who is in the form of all things. And another name for सूर्य भगवान् is प्राणः – so the one who is the very प्राणः, the very life of all beings. Because of this reason alone आदित्य is called प्राणः. And another name is अग्निः – the one who is in the form of अग्निः, the fire principle. The only difference is when the fire principle is up above we call it सूर्यः, when the fire principle is down on the earth we call it अग्नि तत्त्वम्. One is दिविष्ठ अग्निः and this is भुविष्ठ अग्निः one is down and other is up, both are fire principles alone. That is why whether the heat is through fire or through the Sun the experience is the same. So therefore, अग्निः उदयते – thus the सूर्य भगवान् who is in the form of वैश्वानरः, विश्वरूपः, प्राणः and अग्निः उदयते he rises mingling with all people. and what is the essence to be conveyed through these two मन्त्रs? Remember सूर्यः सर्वात्मकः.

चित्रं देवानामुदगादनीकं चक्षुर्मित्रस्य वरुणस्याग्नेः । आप्रा  
द्यावापृथिवी अन्तरिक्षं सूर्य आत्मा जगत्स्तस्थुषश्च ॥  
तत्त्वक्षुर्देवहितं पुरस्ताच्छुक्रमुच्चरत् । पश्येम शरदः शतं जीवेम  
शरदः शतम् ।

This is सन्ध्यावन्दनम् मन्त्र. So in all the three times especially in the morning and in the afternoon the glory of सूर्य भगवान् is brilliantly described and there in the conclusion

सूर्यः आत्मा जगतः तस्थुषश्च. सूर्यः is the very of आत्मा, the very essence, the very content of जगतः तस्थुषश्च, the mobile as well as the immobile, the moving as well as the nonmoving, the चरम् as well as the अचरम् creation. And therefore, सूर्य is there described as सर्वात्मा and it is that indicated through this सूर्योदय statement. And in support of this here पिप्पलाद or the उपनिषत् is quoting a ऋग् मन्त्र. Because often the ब्राह्मण portion takes the support of मन्त्र portion. That is why in तैत्तिरीयोपनिषत् often we saw,

तदप्येष श्लोको भवति ॥ ... प्राणं देवा अनु प्राणन्ति । and again तदप्येष श्लोको भवति ॥

So, वेद itself quotes the वेद but generally it is the ब्राह्मण portion happens to be a commentary upon the मन्त्र portion and therefore often ब्राह्मण portion quote मन्त्र portion in support of itself. Similarly, this is a ब्राह्मणोपनिषत् and therefore in support of this statement he is now quoting the ऋग् मन्त्र and that is why it is said तदेतत् ऋचा अभ्युक्तम्. तदेतत् means this particular idea. Which particular idea? That सूर्य भगवान् alone is in the form of whole creation, आदित्यः सर्वात्मकः इत्यस्मिन् अर्थे आदित्यः अयम् अर्थः ऋचा अभ्युक्तम् ऋग् मन्त्रेण अभ्युक्तम् is also said by the following ऋग् मन्त्र. We will get the quotation of ऋग् मन्त्र now, for that the introduction is given by the following ऋग् मन्त्र also, सूर्यस्य सर्वात्मकत्वम् एव उक्तम्. Ok. What is that ऋग् मन्त्र?

## Verse No. 1.8

विश्वरूपं हरिणं जातवेदसं परायणं ज्योतिरेकं तपन्तम् ।  
सहस्ररश्मिः शतधा वर्तमानः प्राणः प्रजानामुदयत्येष सूर्यः ॥ ८ ॥

So the सूर्य भगवान्'s description is given. Each name is an epithet of Sun showing its glory, its सर्वात्मकत्वम्. So what is सूर्यः? विश्वरूपम्, which we saw in the previous मन्त्र itself विश्वानि रूपाणि यस्य – the one who is in the form of the whole creation. हरिणम्, हरिः in this context means रश्मिः or rays. So हरिणम् means रश्मिवन्तम्.

रश्मिमन्तं समुद्यन्तं देवासुरनमस्कृतम् । पूजयस्व विवस्वन्तं  
भास्करं भुवनेश्वरम् ॥ ६ ॥ सर्वदेवात्मको ह्येष तेजस्वी  
रश्मिभावनः । ॥ आदित्यहृदयम् ॥

So हरिणम्, रश्मिमन्तम्, the one who is full of rays. जातवेदसम् – so the one who is omniscient. जातं जातं वेति इति जातवेदः. We had seen before in केनोपनिषत्,

तेऽग्निमब्रुवञ्जातवेद एतद्विजानीहि इति ॥ केनोपनिषत् ३-३ ॥

जातवेदः means the omniscient one. And सूर्य भगवान् can be called omniscient from two different angles.

One meaning of omniscient is the one who illumines all, सर्वम् प्रकाशयति. And therefore it is said to be omniscient. If you take the Sun as a star, a material, a matter principle. You can say that Sun is omniscient because it illumines everything.

But really speaking we are looking from a different angle. Even the Sun is a matter bundle, जड वस्तु we don't look upon सूर्यः from merely जड angle but we look up on the Sun along with चैतन्यम् pervading it and from that angle सूर्य becomes a देवता. Just as everyone of us is a matter bundle from the point of the body that we possess but we get a higher status of a living being because of the चैतन्यम् manifest here, similarly, everything when you look along with the चैतन्यम् it gets the status of the living being. And from that angle सूर्य represents a देवता, हिरण्यगर्भः is represented by that. So therefore, according to the scriptures सूर्य represents the हिरण्यगर्भ देवता. That is why in तैत्तिरीयोपनिषत्,

स यश्चायं पुरुषे । यश्चासावादित्ये । स एकः ॥ तैत्तिरीयोपनिषत् ३-१०-६ ॥

There we have said the चैतन्यम् behind the human being and the चैतन्यम् behind the हिरण्यगर्भ both of them are one and the same. Thus there we saw आदित्यः means हिरण्यगर्भ alone. The same thing has to be remembered here also. From that angle आदित्य as हिरण्यगर्भ is जातवेद. And in fact, whenever we are worshipping सूर्य भगवान् during सन्ध्यावन्दनम् we are not worshipping that material bundle of energy but we are worshipping

ध्येयः सदा सवितृमण्डलमध्यवर्ती नारायणः  
सरसिजासनसंनिविष्टः । केयूरवान्मकरकुण्डलवान् किरीटी  
हारी हिरण्मयवपुर्धृतशङ्खचक्रः ॥

Therefore, सवितृमण्डलमध्यवर्ती नारायणः it is from that angle it is said to be जातवेदः.

Then परायणम्, अयनम् means abode or आश्रयम्, support. And परम् अयनम् means the ultimate abode of all beings. सर्व भूतानाम् आश्रयम्, in whose presence alone all beings can survive, in whose absence life itself becomes unimaginable. Ok. Then ज्योतिः. You can understand ज्योतिः means प्रकाश स्वरूपम्, the one who is of the nature of effulgence. So if you take from material angle it is the effulgence that we are experiencing but you can look at from spiritual angle also then ज्योतिः will mean चैतन्यम् स्वरूपम्. Both angles we see. देवतादृष्ट्या चैतन्यरूपम्, सूर्यदृष्ट्या प्रकाशरूपम्. That is why in गायत्री also तत्सवितुर्वरेण्यम् । भर्गो. भर्गः also we give these two meanings. भर्गः means light or means Consciousness also. The light of Consciousness. Then एकम् – it is one. So सूर्यः is एकम्. So don't say stars are many. The stars do not have the status of सूर्य, stars are different as far as we are concerned because our life is governed by this particular star alone. Therefore, it is from that angle we are saying it is एकम्. Then तपन्तम्, तपन्तम् means which shines all the time, which burns, which shines all the time. Now here the sentence is incomplete, we have to supply – ऋषयः विदुः. So the ऋषिः know the Sun to be of this nature. So, ऋषयः आदित्यम् विश्वरूपं विदुः हरिणं विदुः जातवेदसं विदुः परायणं विदुः ज्योतिरेकं तपन्तम् विदुः. The ऋषिः know the सूर्य भगवान् to be of this glory. And some

प्रश्न उपनिषत्

प्रथमः प्रश्नः

more glories are pointed out here. सहस्ररश्मिः – so it is endowed with thousands of rays and शतधा वर्तमानः – the very same सूर्य भगवान् appears, manifests in hundreds of forms. शतधा means अनेकधा प्राणिभेदेन, विविध प्राणिरूपेण, in the form of मनुष्य पक्षि पशु all of them are सूर्य भगवान्'s manifestation alone. So, शतधा वर्तमानः. And प्राणः प्रजानाम् – it is the very प्राण of all beings, the very life of all beings. Who? एषः सूर्यः – so this सूर्य भगवान्. And such a सूर्य भगवान् उदयति – he raises and merges with all beings energizing them, enlivening them, becoming one with them and therefore there is no difference between सूर्य and all the beings here. And therefore सूर्यः is सर्वात्मकः and सूर्य is said to be प्राणः and therefore प्राणः is सर्वात्मकः. So previously रयि has been said to be सर्वात्मकः, now the conclusion of these three मन्त्रs, the तात्पर्यम् of these three मन्त्रs is प्राणः सर्वात्मकः. So with this लोक सृष्टि is over. Now we have to enter the काल सृष्टि. मन्त्र number nine.

### Verse No. 1.9

संवत्सरो वै प्रजापतिस्तस्यायने दक्षिणं चोत्तरं च । तद्ये ह वै तदिष्टापूर्ते कृतमित्युपासते ते चान्द्रमसमेव लोकमभिजयन्ते । त एव पुनरावर्तन्ते तस्मादेत ऋषयः प्रजाकामा दक्षिणं प्रतिपद्यन्ते । एष ह वै रयिर्यः पितृयाणः ॥ ९ ॥

Now why do we come to काल सृष्टि now? Because काल is produced by, produced by means it is recognized by the movement of सूर्य and चन्द्र. सूर्यचन्द्र निर्वर्तितः कालः. Because the day and night as we understand is caused by सूर्यः

alone. Because of the सूर्य alone we have the concept of day and night. In the absence of सूर्य the day night is not possible. That is why the सूर्य is called दिवाकरः. दिवाकरः means what? दिवा means day करः means करोति. सूर्य उदयः representing the day and अस्तमनम् representing the night. Therefore, सूर्य निर्वर्तितः अहोरात्रः “अहोरात्राणि विदधद्”. Ok. And the concept of तिथि from प्रथमा to आमावास्य to पौर्णमी and then प्रथमा, द्वितीया is another concept of कालः, which is determined by moon. So, चन्द्र निर्वर्तिता तिथिः. And these तिथिs joined together alone becomes पक्ष, which joined together alone becomes मास, which joined together alone becomes ऋतु, which joined together alone becomes अयनम्, which joined together alone becomes संवत्सरम्. Thus तिथि, पक्ष, मास, ऋतु, अयनम्, संवत्सर सर्वे अपि because of सूर्य and चन्द्र alone. सूर्य's contribution is day-night, चन्द्र's contribution is तिथि. Nowadays nobody knows what is तिथि and all, they know only about dates. Who can tell what तिथि is today? So that concept of time is now not very much used but in those days that was used and therefore that is being pointed out. Therefore, after सूर्य चन्द्र सृष्टि now we are coming to काल सृष्टि because सूर्य चन्द्र निर्वर्तित्वात् कालस्य काल सृष्टिः इदानीम् उच्यते. And there also संवत्सरो वै प्रजापतिः – so the whole संवत्सर, the year is said to be प्रजापति. How can you say that is प्रजापति? प्रजापतेः कार्यत्वात्. Because it is born out of प्रजापति. How do you say it is प्रजापति's कार्यम्? Now only you said it is caused by सूर्य and चन्द्र. You are

contradicting yourself. So now tell me संवत्सर is सूर्यचन्द्र निर्वर्तितः वा or प्रजापति निर्वर्तितः? What do you say? Both are right. So immediately seeing we say that the काल is because of the Sun and moon but the Sun and moon themselves are the manifestation of प्रजापति because

आदित्यो ह वै प्रजापतिः, रयिरेव चन्द्रमा ॥ प्रश्नोपनिषत् १-५ ॥

it has been said. And therefore, प्रजापति alone manifest in the form of सूर्य चन्द्र and which alone manifest as संवत्सर therefore ultimately seeing प्रजापति's manifestation alone is कालम् also. Just like a child is a product of the parents you can also say it is the product of the grandparents because his parents are the product of the grandparents and and therefore ultimately we can say प्रजापति कार्यम् is the संवत्सर. And therefore the उपनिषत् says संवत्सरो वै प्रजापतिः. And we had previous seen प्रजापति has got मिथुन आत्मकत्वम्, प्रजापति is a mixture of रयि and प्राण and therefore संवत्सर also must have this mutually complementary aspects must be there. Because if प्रजापति has got mutually complementary aspects, everything born out of प्रजापति also will have these two. And therefore we have to find out what are the रयि प्राण aspects of संवत्सर. What are they? तस्य अयने – संवत्सरम्, the year has got two अयनम्. अयनम् in English we have to say solstice. Northern solstice and southern solstice. It is all difficult, we will use the word अयनम् only. Because अयनम् is more popular as दक्षिणायनम्, उत्तरायणम्, at least it comes in सङ्कल्प उत्तरायणे ... ऋतौ ... मासे ... पक्षे etc. So, अयने is

द्विवचनम्. अयनम् अयने अयनानि. It is not सप्तमि, but प्रथमा द्विवचनम्. And what are they? दक्षिणं च उत्तरं च. दक्षिणायनम् six months, consisting of six months and उत्तरायणम् consisting of six months, i.e., from पौङ्गल् onwards उत्तरायण पुण्यकाल begins, January middle it comes, उत्तरायणम् begins it goes up to July middle and there afterwards comes दक्षिणायनम्. So these are the two अयनम्s of the संवत्सर of which दक्षिणायनम् should represent the रयि aspect and उत्तरायणम् represent प्राण aspect. And having said this much पिप्पलाद is going to take a diversion. So what he does is he mentions each stage of the creation and goes in for a diversion. So सूर्य लोक सृष्टि was mentioned and afterwards we had a diversion. What was the diversion? रयिः सर्वात्मकः प्राणः सर्वात्मकः that was the diversion. And now we are going to get another after the दक्षिणायन उत्तरायण is the topic. And in fact, the following diversion is going to be the main topic. Sometimes PS will be very important. Often to turn the attention, very important matter should be put in PS. So, like that even though it is given as an aside topic, in fact, this is going to be the main. What is that? The कृष्णगति and शुक्लगति are going to be discussed here, which you all know very well, you are expert in those topics because in माण्डूक्य we had discussed it very elaborately, in the eighth chapter of गीता we have talked about it

शुक्लकृष्णे गती ह्येते जगतः शाश्वते मते ।

एकया यात्यनावृत्तिमन्ययावर्तते पुनः ॥ गीता ८-२६ ॥

The only difference is here we are going to get two different names as I said in the last class कृष्णगति will be called as पितृयानः and शुक्लगति will be called देवयानः. And these two are supposed to be the subtle paths, गतिः means मार्गः or path, these two are supposed to be the two subtle मार्गs taken by a जीव after death, not now, to reach the चन्द्रलोक or सूर्यलोक respectively. कृष्णगति leading to चन्द्रलोक, शुक्लगति leading to सूर्यलोक. The exact details we will see in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

संवत्सरो वै प्रजापतिस्तस्यायने दक्षिणं चोत्तरं च । तद्ये ह वै तदिष्टापूर्ते कृतमित्युपासते ते चान्द्रमसमेव लोकमभिजयन्ते । त एव पुनरावर्तन्ते तस्मादेत ऋषयः प्रजाकामा दक्षिणं प्रतिपद्यन्ते । एष ह वै रयिर्यः पितृयाणः ॥ ९ ॥

Talking about सृष्टि the teacher पिप्पलाद had talked about the मिथुन सृष्टि in the beginning in the form of रयिः and प्राणः. And we saw that रयि and प्राण are not exact things but they are conceptual, the mutually complementary pairs. And of this the first pair of creation is the लोक - the moon and the Sun. therefore, from मिथुन सृष्टि पिप्पलाद came to लोक सृष्टि. And the moon stands for रयि and the Sun stands for प्राण and both of them together make a whole therefore, they are a complementary pair. And incidentally you should remember the moon is known as पितृलोक or स्वर्गलोक in our scriptures. And the सूर्य, the Sun represents आदित्यलोक otherwise ब्रह्मलोक. And after लोक सृष्टि now पिप्पलाद has come down to काल सृष्टि. And the highest काल is the संवत्सरः, which alone is later divided into ऋतु, मास, पक्ष, दिवस. So thus पिप्पलाद says संवत्सर is प्रजापति. Because you should remember that प्रजापति alone is coming in the form of complementary pairs. Therefore, both of them are expressions of one and the same प्रजापति alone. Therefore, प्रजापति was in the form of रयि प्राण, प्रजापति was in the form of सूर्य चन्द्र and प्रजापति is in the form of संवत्सर consisting of दक्षिणायनम् and उत्तरायणम्. Of these two अयनम्s,

अयनम् I told you in the last class अयनम् is the northern solstice which indicates the moon's travel in the northern and the southern direction. So when the moon travels from the north to the south from northern extreme to southern extreme, not from center but from northern extreme to southern extreme it is called दक्षिणायनम्, which comes during July middle and when Sun moves from the southern extreme to northern extreme, which is in the middle of January, that is the पौङ्गल् day, from that day onwards it is उत्तरायणम्. Because उत्तरायणम् is supposed to be good. So therefore, संवत्सरो वै प्रजापतिः तस्य अयने दक्षिणं च उत्तरं च. Of which दक्षिणायनम् is रयि उत्तरायणम् is प्राण. Now with this the काल सृष्टि or संवत्सर सृष्टि is over but before going further here also we are getting a small diversion. After each सृष्टि a small diversion is there. And what is the diversion here? Which I had talked in the last class but since there has been a gap I would like to remind that here the कृष्णगति and शुक्लगति are talked about. These two are subtle paths, not roads as we see here, but they are subtle roads, divine roads through which a जीव travels to reach चन्द्रलोक or पितृलोक and सूर्यलोक or ब्रह्मलोक. So कृष्णगति leads to चन्द्रलोक and शुक्लगति leads to सूर्यलोक. That is why कृष्णगति also will come under रयि, चन्द्रलोक also comes under रयि. शुक्लगति comes under प्राण, सूर्यलोक also comes under प्राण. So शुक्लगति leads to सूर्यलोक and कृष्णगति leads to चन्द्रलोक. And कृष्णगति is otherwise known as what पितृयानः. Therefore, पितृयान leads to

चन्द्रलोक, शुक्लगति otherwise known as देवयानः only very many names but things are few, so शुक्लगति or देवयान leads to सूर्यलोक or ब्रह्मलोक. Ok. Which people will take to कृष्णगति? Is it open to all or special entry tickets are there? Yes, here also tickets are there. Who will get कृष्णगति? Those people who perform rituals, good कर्मs. So therefore, कर्मिणः कृष्णगति द्वारा चन्द्रलोकम् प्रप्नुवन्ति. Ok. Then who will go to शुक्लगति? They are उपासकs. Therefore, उपासकs शुक्लगति द्वारा सूर्यलोकम् प्रप्नुवन्ति.

Thus,

- कर्मिs and उपासकs are two types of people,
- कृष्णगति and शुक्लगति are two types of मार्गs,
- चन्द्रलोक and सूर्यलोक are two types of destinations.

Thus two people, two मार्गs and two destinations. What about ज्ञानि's? Don't forget about that? ज्ञानि neither goes to through कृष्णगति nor does he go through शुक्लगति, ज्ञानि attains oneness with ब्रह्मन् here and now. Therefore, there is no question of travel for him. therefore, we are still in अपराविद्या topic alone. We have not come to पराविद्या. Because wherever गति comes wherever कर्म उपासना topic comes they are all within the world alone, only when ज्ञानम् topic comes we are coming to पराविद्या. And that is being pointed out here in this मन्त्र. तत् ये ह वै इष्टापूर्ते उपासते – those people who pursue, उपासते here means not उपासना, in this context उपासते means करोति. Because it is ritual. So

those people who perform उपासते, करोति, अनुतिष्ठति, आचरति, performs. What? इष्टापूर्ते – the types of activities known as इष्टं पूर्तं etc. इति is there which means इत्यादि. इत्यादि उपासते. The word इष्टं पूर्तं has already come in मुण्डकोपनिषत्.

इष्टापूर्तं मन्यमाना वरिष्ठं नान्यच्छ्रेयो वेदयन्ते प्रमूढाः ।  
नाकस्य पृष्ठे ते सुकृतेऽनुभूत्वेमं लोकं हीनतरं वा विशन्ति ॥  
मुण्डकोपनिषत् १-२-१० ॥

In the मुण्डकोपनिषत् it came. So there I had said but I will remind you. इष्टम् means rituals, religious activities. It is defined as

अग्निहोत्रं तपः सत्यं वेदानाञ्चानुपालनम् ।  
आतिथ्यं वैश्वदेवञ्च इष्टमित्यभिधीयते ॥

अग्निहोत्रम् तपः सत्यम् – following truthfulness, वेदानाम् च अनुपालनम्– वेद अध्ययनम्, आतिथ्यम् – honoring the अतिथि's, guests, वैश्वदेव is another ritual. All these things are called इष्टम् इति अभिधीयते. इष्टम् means not that which is desired. इष्टम् is derived from the √यज्. These are all called इष्टम् कर्म, we can say वैदिक कर्म, religious actions, ritualistic actions. Whereas पूर्तम् is said to be more of social service nature, good for the society. It is defined as

वापीकूपतडागादिदेवतायतनानि च ।  
अन्नप्रदानमारामाः पूर्तमित्यभिधीयते ॥

Digging wells, tanks, lakes etc., for the public benefit, building temples for their worship, देवता आयतनानि च –

abodes for the देवताs. What is that? Temple. अन्नप्रदानम् – so therefore distribution of अन्नम्, poor feeding. They all have been prescribed in the शास्त्रs, remember. And आरामाः – building guest houses where the pilgrims can stay, where pilgrims can stay free of cost and where they will get food also. And doing all these things come under पूतम्. And etc. आदि is there. And for that we have to supply one more. दत्तम् is another type of activity. दत्तम् means

शरणागतसंत्राणं भूतानां चाप्यहिंसनम् ।

बहिर्वेदि च यद्दानं दत्तमित्यभिधीयते ॥

शरणागतसंत्राणम् – when anybody comes to you for protection, they don't have enough money, they don't have shelter and you help him out by giving money or putting in an orphanage or something that is all शरणागत रक्षणम्. भूतानाम् च अपि अहिंसनम् – and leading a life of in which I won't harm anyone, observing the values and बहिर्वेदि च यद्दानम् – giving money to the people outside यज्ञशाल. Because if you give money within यज्ञशाल it will not be called दानम्, it will come under दक्षिणा. Only when it is outside the यज्ञशाल you just give, not for any particular reason you give charity it becomes दानम्. That is why it is बहिर्वेदि. वेदि means the यज्ञ ground. They are all called दत्तम्. These are all various good activities prescribed in our शास्त्रs - इष्टम्, पूतम् and दत्तम्. And ये उपासते – whoever follows all these good activities. उपासते is plural. उपास्ते, उपासाते, उपासते. For them what is the फलम्? ते चान्द्रमसमेव लोकम् अभिजयन्ते – as a result of this good

कर्म's they go to the चान्द्रमसम् लोकम्, the चन्द्रलोक otherwise known as पितृलोक otherwise known as स्वर्गलोक. Ok. One word is there in between कृतम् उपासते. कृतम् means कर्म. So they are performing इष्टापूर्तादि कर्म's alone. So why the उपनिषत् is emphasizing that? कृतम् एव उपासते. It is to indicate that they have not attained ज्ञानम् or मोक्ष, because ज्ञानम् or मोक्ष doesn't come under कर्म. Because in the मुण्डक it has been said नास्ति अकृतः कृतेन. That कृतम् we have to take here. Where it comes?

परीक्ष्य लोकान् कर्मचितान् ब्रह्मणो

निर्वेदमायान्नास्त्यकृतः कृतेन । ॥ मुण्डकोपनिषत् १-२-१२ ॥

Therefore इष्टम्, is a कर्म alone, पूर्तम् is a कर्म alone, दत्तम् is a कर्म alone, whereas मोक्ष is different from all these, therefore they will get स्वर्गलोक but अकृतः मोक्षः तैः न लभ्यते. They won't get मोक्ष that has been mentioned in a small bracket. Like smoking is injurious to health. And what they write in big letters? 'Every puff is a promise' that is written in a big letters and quietly they write that 'smoking is injurious to health'. Like that ते चान्द्रमसमेव लोकमभिजयन्ते is written in bold letters and then quietly he is hinting कृतम् एव it is after all done and therefore it will be done away with. How do you know that? Read the next line. कृतत्वात् एव ते पुनरावर्तन्ते एव – they will definitely necessarily when the visa is expired पुनरावर्तन्ते. That is what is said in the मुण्डक,

नाकस्य पृष्ठे ते सुकृतेऽनुभूत्वेमं

लोकं हीनतरं वा विशन्ति ॥ मुण्डकोपनिषत् १-२-१० ॥

Just two मन्त्रs before परीक्ष्य लोकान्. 1.2.10 for your reference. Because this is supposed to be a commentary upon मुण्डकोपनिषत् I have told you in the introduction. Ok. And who are going to attain this लोक that is said here. तस्मात्, तस्मात् means therefore, एते ऋषयः प्रजाकामाः दक्षिणं प्रतिपद्यन्ते. Here the word ऋषयः means गृहस्थाः, कर्मिणः, which is a rare usage. So let them be happy, all the time ऋषि has been used for someone else so therefore let them be happy at least once in a while. So, ऋषयः means here कर्मिणः and शङ्कराचार्य justifies that name. See literally ऋषि means what? ऋषति, जानाति इति ऋषिः. Those who know is a ऋषि. And ज्ञानिs all are called ऋषिs because they know परम्ब्रह्म. परम्ब्रह्म ऋषति इति ऋषिः ज्ञानि इत्यर्थः. Now शङ्कराचार्य says गृहस्थs are also ऋषिs because they also know. But what they know alone is different. Therefore, शङ्कराचार्य says स्वर्गम् ऋषति, जानाति इति ऋषिः. Not परम्ब्रह्म but they know what is स्वर्गलोक and they know what is the path to the स्वर्गलोक and they know what are the necessary rituals to be performed and therefore they also can be called ऋषि. What is wrong in it. So स्वर्गदृष्टारः ऋषयः. And how do you know they are गृहस्थs only? How do you differentiate? See for that adjective has been given, प्रजाकामाः – those who are interested in प्रजाs, प्रजा means children. And from this alone we get the idea that it is गृहस्थाः ऋषयः. Otherwise how can प्रजाकामाः come in the case of संन्यासि विषयः? It will not work, isn't it? Therefore, the word प्रजाकामाः helps us in

understanding the word ऋषिः. So प्रजाकामत्वम् गृहस्थेषु एव सम्भवति. So, these people प्रजाकामाः ऋषयः दक्षिणं प्रतिपद्यन्ते – they go to the कृष्णगति. Here दक्षिणम् represents the कृष्णगति I have already told दक्षिणायनम् represents कृष्णगति. Therefore, they go through दक्षिणम्, कृष्णगति and through कृष्णगति they go to चन्द्रलोक. Thus, प्रजाकामाः कर्मिणः कृष्णगतिम् प्रतिपद्यन्ते तत् द्वारा चन्द्रलोकञ्च प्रतिपद्यन्ते. Another point also we will discuss. This is based on what we have studied before. I said दक्षिणायनम् represents कृष्णगति. Why दक्षिणायनम् represents कृष्णगति? That we didn't ask and answer. We took for granted - दक्षिणायनम् represents कृष्णगति, उत्तरायणम् represents शुक्लगति. On what basis? It is if you remember the eighth chapter of गीता,

अग्निज्योतिरहः शुक्लः षण्मासा उत्तरायणम् ।

तत्र प्रयाता गच्छन्ति ब्रह्म ब्रह्मविदो जनाः ॥ गीता ८-२४ ॥

धूमो रात्रिस्तथा कृष्णः षण्मासा दक्षिणायनम् ।

तत्र चान्द्रमसं ज्योतिर्योगी प्राप्य निवर्तते ॥ गीता ८-२५ ॥

So the दक्षिणायन मार्ग is presided over by or कृष्णगति is presided over by various देवताs and those देवताs are known as दक्षिणायन देवता, कृष्ण पक्ष देवता and रात्रि देवता etc., it was said in the eighth chapter. Similarly, शुक्लगति is presided over by उत्तरायण देवता, शुक्ल पक्ष देवता and अहः देवता etc. If you remember only this much that दक्षिणायनम् represents कृष्णगति, that is the main point and उत्तरायणम् represents शुक्लगति. So कर्मिणः दक्षिणम् प्रतिपद्यन्ते.

प्रश्न उपनिषत्

प्रथमः प्रश्नः

दक्षिणम् उपलक्षित कृष्णगतिम् and तत् द्वारा चन्द्रम् च प्रतिपद्यन्ते. And एष ह वै रयिः यः पितृयाणः – so this पितृयाण मार्ग, that is this कृष्णगति also is known as रयिः. So three things are called रयिः. What are they? दक्षिण अयनम् is called रयि and the कृष्णगति which is indicated by दक्षिणायनम्, दक्षिणायनोपलक्षितम् कृष्णगतिः that is also called रयिः and through that कृष्णगति the चन्द्रलोक is reached चन्द्रलोक also is called रयिः. So चन्द्रलोक, कृष्णगति and दक्षिणायनम् all the three are called रयिः and correspondingly सूर्यलोक, शुक्लगति and उत्तरायणम् all the three are called प्राणः. एष ह वै रयिः यः पितृयाणः. Ok. Now we have to go to what? उत्तरायणम्, दक्षिणायनम् has been talked about, now शुक्लगति has to come. That is coming in the next मन्त्र.

### Verse No. 1.10

अथोत्तरेण तपसा ब्रह्मचर्येण श्रद्धया  
विद्यात्मानमन्विष्यादित्यमभिजयन्ते । एतद्वै  
प्राणानामायतनमेतदमृतमभयमेतत्परायणमेतस्मान्न  
पुनरावर्तन्त इत्येष निरोधः । तदेष श्लोकः ॥ १० ॥

So in this श्लोक the शुक्लगति is pointed out and the destination is pointed out that is आदित्यलोक or ब्रह्मलोक or सत्यलोक all are same, that is the destination and शुक्लगति is the path. Another word for शुक्लगति is what? देवयान is the path. And who are the travelers? The travelers are उपासकः. Or we can even say कर्म उपासना समुच्चयः Those who do उपासना along with कर्म, those people will attain this गति. So अथ उत्तरेण. Here उत्तर represents what? उत्तर means

उत्तरायणम्. And उत्तरायणम् represents what गति? शुक्लगति. Therefore, उत्तरेण means उत्तरायण उपलक्षित शुक्लगति द्वारेण. What लोक they attain? आदित्यम् अभिजयन्ते – these उपासकs attain आदित्यलोक otherwise known as ब्रह्मलोक. Ok. And for this what all साधनाs they do? They are enumerated. तपसा ब्रह्मचर्येण श्रद्धया विद्या. So if you remember the मुण्डकोपनिषत् the corresponding मन्त्र was 1.2.11.

तपःश्रद्धे ये ह्युपवसन्त्यरण्ये  
शान्ता विद्वांसो भैक्ष्यचर्या चरन्तः ।  
सूर्यद्वारेण ते विरजाः प्रयान्ति  
यन्नामृतः स पुरुषो ह्यव्ययात्मा ॥ मुण्डकोपनिषत् १-२-११ ॥

And there afterwards परीक्ष्य लोकान् comes. So the same pattern is used here also. You know the meaning of all these words. तपस् means discipline, austerity. Then ब्रह्मचर्यम्. ब्रह्मचर्यम् also we have seen before, discipline, control of all the organs, the व्रतम् of a student, ब्रह्मचारिणः व्रतम् ब्रह्मचर्यम्. Then श्रद्धया – with श्रद्धा. श्रद्धा means faith in the scriptures. And विद्या. Here विद्या means what? उपासना, not आत्मज्ञानम्. Thus by following उपासना along with all the disciplines. उपासना is the main job तपस् ब्रह्मचर्यम् etc., are the supporting disciplines. Both must go together उपासना minus discipline is useless, discipline minus उपासना also will not give the benefit. Both of them should go together. By this what do this seek? आत्मानम् अन्विष्य. Here आत्मा represents the सूर्यः or the सूर्य देवता. So here आत्मा is not सच्चिदानन्द

आत्मा, not निर्गुण आत्मा because here the topic is उपासना topic and गति topic is there. Therefore, we should not take the मुख्य आत्मा, here it is सूर्यः. How can you call सूर्यः as the आत्मा. Care of सन्ध्यावन्दनम् मन्त्रम्.

सूर्य आत्मा जगत्स्तस्थुषश्च ॥ तत्त्वक्षुर्देवहितं  
पुरस्ताच्छुक्रमुच्चरत् ।

So सूर्य is glorified as the very आत्मा of all the beings. आत्मा means what? The essence because सूर्य energy alone is giving life to everyone, without सूर्य तत्त्वम् no living being can be there and therefore we can say सूर्य is the very essence, the very प्राण of all beings. And therefore सूर्य is called आत्मा. सूर्य means सूर्य देवता or हिरण्यगर्भ देवता. Because सूर्यलोक is ब्रह्मलोक therefore सूर्य देवता means ब्रह्माजि or हिरण्यगर्भ all are identical. सूर्य देवता, हिरण्यगर्भ देवता, ब्रह्माजि all the three are identical in this context. अन्विष्य. अन्विष्य means seeking that देवता those people who follow all these आदित्यम् अभिजयन्ते they attain सूर्यलोक or ब्रह्मलोक or हिरण्यगर्भ लोक, because that is what he meditate upon. And this आदित्यलोक alone is the highest लोक is being mentioned here. Because of all the fourteen लोकs the highest लोक is ब्रह्मलोक and therefore that is glorified here. एतद्वै प्राणानाम् आयतनम् – this alone is the ultimate abode, आश्रयम् for all the प्राणs. Here प्राण means प्राणिs, for all the living beings the ultimate आश्रयम् is this सूर्य देवता or सूर्यलोक alone.

आप्नोति स्वाराज्यम् । आप्नोति मनसस्पतिम् ।  
वाक्पतिश्चक्षुष्पतिः । श्रोत्रपतिर्विज्ञानपतिः । एतत्ततो भवति ॥  
तैत्तरीयोपनिषत् १-६-२ ॥

So शिक्षावल्ली the very same ब्रह्मलोक is described here. He becomes वाक्पतिः, चक्षुष्पतिः, श्रोत्रपतिः, विज्ञानपतिः etc., that means he alone becomes the Lord of all living beings and that is what is said here प्राणानाम् आयतनम् and एतत् अमृतम् – this is the world of immortality and अभयम् – this is the world of fearlessness. Now what do you mean by that? This is the world of immortality, the world of fearlessness can be interpreted in two ways. Really speaking ब्रह्मलोक is not the world of immortality. Why because ब्रह्मलोक is also finite in nature, ब्रह्मलोक also will be destroyed at the time of प्रलय and therefore it cannot be literally immortal. Therefore, here immortality means what? Relative immortality, आपेक्षिक अमृतत्वम् न तु मुख्यम् अमृतत्वम्. So compared to human life ब्रह्मलोक is eternity. We ourselves say I have been waiting for eternity, water is not coming at all. So eternity means not that eternity but it means for a long time. Similarly, अभयम् also is not absolute fearlessness, compared to other लोकs ब्रह्मलोक is आपेक्षिक अभयत्वम्. This is one interpretation.

Otherwise we can interpret in a different manner also. See the one who has gone to ब्रह्मलोक is sooner or later going to become ज्ञानि. Because we have seen before that there also classes will be going on. And who will be conducting the

classes? ब्रह्माजि himself. So, ब्रह्मणा उपदिष्टः सन्तः ते सर्वे अपि ज्ञानम् प्राप्नुवन्ति. Because ब्रह्मा is such an efficacious teacher, in the case of me I might not be able to teach well and give knowledge to all, but in the case of ब्रह्माजि he will be able to give. And not only that those who have gone to ब्रह्मलोक level will have very subtle equipments, therefore they are fitter than human beings. So students also are fitter students and teacher also better teacher and therefore, invariably they all get आत्मज्ञानम् and attain मुक्ति, which is known as क्रममुक्ति. And therefore, ब्रह्मलोक is said to be immortality because ब्रह्मलोक will give him the मुक्ति, which is real immortality. Therefore, since it is a means to अमृतम् and since it is a means to अभयम् and therefore it is said as अभयम् and अमृतम्. So, मुख्य अमृत साधनत्वात् अमृतम्, similarly, मुख्य अभय साधनत्वात् अभयम्. That is one interpretation. Or the other one is आपेक्षिक अमृतम्, आपेक्षिक अभयम्. In short, the idea is in the relative world the greatest achievement possible is ब्रह्मलोक. So, एतत् परायणम् – and therefore this alone is the ultimate abode or ultimate goal also. शङ्कराचार्य gives abode only, आश्रयः only. So previously also प्राणानाम् आयतनम् was said, there also it was said to be the basis of प्राणस. The difference is previously we said प्राणानाम् आयतनम् there it is आश्रयः for all living beings, here it is परायणम्, the आश्रयः for all inert things also. Thus this is an आश्रयम् for चराचरम् सर्वम्. Thus ब्रह्मलोक is the highest लोक and उपासकs through शुक्लगति will attain this ब्रह्मलोक. That is the

essence. And incidentally a small note is added here. एषः निरोधः – this is prohibited to the कर्मis. So this लोक, which is meant for उपासकs alone, this लोक is not available for the other people. This is a taboo for कर्मis. Therefore, there will be ticket examiners if you buy second class ticket and go to first class they will ask you to shift. In the same way here also, विद्वांसः एव शुक्लगतिम् प्राप्नुवन्ति न अविद्वांसः. Therefore, you have to supply अविदुषां निरोधः अनुपासकानाम् निरोधः. This is prohibited, door will automatically get closed. And now तत् एषः श्लोकः is an introduction to a quotation from ऋग्वेद which is going to be the next मन्त्र. So here पिप्पलाद is going to quote a ऋग् मन्त्र. In support of what? In support of the superiority of the सूर्यलोक or आदित्यः, in support of the greatness of आदित्यः, in support of the greatness of the destination. So, तत् एषः. तत् means what? तस्मिन्नर्थे, एतस्मिन्नर्थे, सूर्यस्य महिमा विषये एषः श्लोकः. श्लोकः means ऋग् मन्त्र वर्तते. What is the ऋग् मन्त्र? We will read.

### Verse No. 1.11

पञ्चपादं पितरं द्वादशाकृतिं दिव आहुः परे अर्थे पुरीषिणम् ।  
अथेमे अन्य उ परे विचक्षणं सप्तचक्रे षडर आहुरर्पितमिति ॥ ११ ॥

So सूर्य स्तुति is done in this मन्त्र, the glorification of the सूर्य, which is the destination of शुक्लगति. What is this सूर्य? All mysterious words are used. Because of शङ्कराचार्य we are able to get something out of it, otherwise this will be just like Greek and Latin. Because mere knowledge of संस्कृत language will not help, because every word is with implied

meaning alone. So what is सूर्यः? पञ्चपादम् – it is endowed with five feet. How many feet for सूर्यः? Five feet. Now what do you mean by that five feet? So शङ्कराचार्य gives the five seasons are taken as the feet of सूर्यलोक because the सूर्य moves creating the five seasons, सूर्य moves through the five seasons, creating the five seasons, therefore सूर्यः is called पञ्चपादम्. That is why in आदित्य हृदयम् one of the name of सूर्यः is

ऋतुकर्ता प्रभाकरः ॥ आदित्यहृदयम् ३ ॥

ऋतून् करोति इति ऋतुकर्ता. And here the five seasons represents six seasons. Really speaking the seasons are supposed to be six in number, especially according to Indian scriptures we talk of six seasons. In English they talk of only four. What are the six seasons? They are वसन्तः, वसन्त means spring, ग्रीष्मम् – summer वर्षः – rains, शरद् – autumn, हेमन्तः – prewinter and शिशिरः – the winter. So, वसन्त, ग्रीष्म, वर्ष, शरद्, हेमन्त and शिशिरः. Spring, summer, rains, autumn, prewinter and winter. Here prewinter and winter have been joined together as one season. That is November, December, January and February. Therefore, four months of हेमन्तशिशिरौ एकीकृत्य एक ऋतुत्वेन स्वीकारः. Therefore, taking हेमन्त and शिशिर as one ऋतु and the other four ऋतुs put together पञ्च ऋतवः. पञ्चर्तवः. So these five ऋतुs are like the पादs for the Sun because it moves through ऋतुs. द्वादश आकृतिम् – it has got twelve forms or manifestations. You can guess. According to the twelve months of the year,

because each month the position of the Sun will be changing because of the उत्तरायण दक्षिणायन movement, the Sun's appearance itself during the peak time you will find that in the early Sun itself will look like bright one. And at other seasons the early Sun will look only reddish. Thus you can find the rising Sun itself will have twelve different appearances according to its position. And therefore, द्वादश आकृतयः यस्य सः द्वादश आकृतिः तम्. And it is पितरम्. In fact, it is the father of all the beings, because the Sun alone gives the energy the life to all people directly and indirectly also Sun gives life to plant kingdom and only if plant kingdom is there we can survive. Thus,

गामाविश्य च भूतानि धारयाम्यहमोजसा । ॥ गीता १७-१३ ॥

I enter the earth and give ओजस् शक्ति.

ओजोऽसि सहोऽसि बलमसि भ्राजोऽसि ॥ महानारायणोपनिषत् ॥

So पितरम्, he is the father of all living beings because he sustains all. What is the derivation for पिता? पाति इति पिता. पाति means पालयति. How the word mother came? माति इति माता. The one who measures. So therefore, the one who gives everything in a measured manner with love and care is mother. पाति इति पिता. Therefore, पितरम्. More we will see in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

मन्त्र. 1.10 - 1.16

अथोत्तरेण तपसा ब्रह्मचर्येण श्रद्धया  
विद्ययात्मानमन्विष्यादित्यमभिजयन्ते । एतद्वै  
प्राणानामायतनमेतदमृतमभयमेतत्परायणमेतस्मान्न  
पुनरावर्तन्त इत्येष निरोधः । तदेष श्लोकः ॥ १० ॥

पञ्चपादं पितरं द्वादशाकृतिं दिव आहुः परे अर्धे पुरीषिणम् ।  
अथेमे अन्य उ परे विचक्षणं सप्तचक्रे षडर आहुरर्पितमिति ॥ ११ ॥

Talking about the creation after मिथुन सृष्टि and लोक सृष्टि now we are discussing काल सृष्टि. पिप्पलाद said that संवत्सर, the year itself is a manifestation of प्रजापति and therefore, the year also must be मिथुनात्मकम्, consisting of complementary pairs and दक्षिणायनम् and उत्तरायणम् were mentioned as the मिथुनम् and दक्षिणायनम् stands for रयि and उत्तरायणम् stands for प्राण and incidentally पिप्पलाद is taking a diversion that दक्षिणायन indicates the कृष्णगति and उत्तरायण indicates शुक्लगति and those people who do कर्म they take to कृष्णगति and attain चन्द्रलोक, those who take to उपासना they follow शुक्लगति and attain आदित्यलोक or ब्रह्मलोक. Having mentioned that now पिप्पलाद wants to glorify आदित्यः. The destination of शुक्लगति is praised here. Previously आदित्य was praised as प्राण but now again आदित्य is praised as the destination of शुक्लगति, a destination which stands for क्रममुक्तिः. Because शुक्लगति leads to आदित्यलोक from where क्रममुक्ति is attained. And therefore we get now आदित्य स्तुतिः in the eleventh मन्त्र. There we saw पञ्चपादं पितरं द्वादशाकृतिम्. So the सूर्य

भगवान् is said to be पञ्चपादः, the five footed Lord, each foot representing one-one season or ऋतु. And द्वादशाकृतिम् he has got twelve expressions or manifestations in each of the month and he is known as the father of the creation because सूर्य alone gives life to all beings, सूर्य alone protects all beings therefore he is called पिता. Up to this we saw. Now the next word to be seen is दिवः परे अर्धे. Here दिवः means भुवर्लोक. परे and means beyond भुवर्लोक. And अर्धे means स्थाने, a place. So this सूर्य भगवान् is in a place which is beyond भुवर्लोक, which means सूर्य भगवान् is in सुवर्लोक. Beyond भुवर्लोक means what? सुवर्लोक. So thus, सूर्य भगवान् is in सुवर्लोक or स्वर्गलोक which is beyond भुवर्लोक. Because in the scriptures the पृथिवी, the earth is called भूलोक, the intermediary space is called भुवर्लोक, अन्तरिक्षम् and beyond this intermediary space, the higher space is called सुवर्लोक. Since the Sun is in the highest space it is said to be in सुवर्लोक.

भूरिति वा अयं लोकः । भुव इत्यन्तरिक्षम् । सुवरित्यसौ लोकः ॥  
१॥

मह इत्यादित्यः । आदित्येन वाव सर्वलोका महीयन्ते । ॥  
तैत्तिरीयोपनिषत् ७-१/२ ॥

So in शिक्षावल्ली we saw आदित्येन वाव सर्वलोका महीयन्ते. And where is that आदित्य? In the सुवर्लोक, which is beyond the भुवर्लोक, the अन्तरिक्षम्. And परे अर्धे. दिवः is पञ्चमी विभक्ति. (प्रथमा) द्यौः, दिवौ, दिवः. (पञ्चमी) दिवः, द्युभ्याम्, द्युभ्यः. So beyond the द्युलोक, that is in this context सुवर्लोक.

In normal context दिवः means सुवलोक only but in this context we have to take a special meaning as भुवलोक. And what else is आदित्य? पुरीषिणम्, पुरीषम् here means जलम् or water. So, पुरीषिणम् means the one who has plenty of water. It looks funny. We say आदित्य भगवान् is full of fire, it is nothing but energy, heat. How do you say it is full of water? Because the Sun alone is responsible for rain.

आदित्यात् जायते वृष्टिः ततः अन्नम् ततः प्रजाः ॥ मनुस्मृति ३ - ७६ ॥

So since the Sun is responsible for the evaporation of the oceanic waters and that alone is responsible for the formation of the clouds and that alone later comes in the form of rain and therefore the Sun is supposed to be store house of waters. In short, it means it is the cause of rain, वर्षकारणम्, पुरीषिणम्. इति आहुः – thus some sages glorify the Sun in these terms. Ok. Whereas some other sages glorify in different terms. so till now it is the glorification of one set of sages, now we get again glorification done by other set of people. That is why पिप्पलाद says अथ इमे अन्ये उ परे – some other sages also glorify सूर्य भगवान्. So अन्ये ऋषयः सूर्यम् स्तुवन्ति. How do they glorify? That is also given here. विचक्षणम् सप्तचक्रे षडरे आहुः अर्पितम् इति. They say विचक्षणम्, विचक्षणः means सर्वज्ञः because सूर्य भगवान् is the light, which illumines everything, everything falls within the range of सूर्य प्रकाशः therefore he is the illuminator of all, the knower of all. This is one reason. The second reason is सूर्य भगवान् represents

हिरण्यगर्भ in our scriptures. ब्रह्मा or हिरण्यगर्भ is represented by सूर्य भगवान्. And हिरण्यगर्भ is समष्टि बुद्धिः because he is समष्टि सूक्ष्म शरीरम् and समष्टि सूक्ष्म शरीरम् includes समष्टि बुद्धि and since हिरण्यगर्भ has got total intellect, he must have total knowledge also. Therefore, सूर्य भगवान् represents omniscience as हिरण्यगर्भ. And therefore he is called विचक्षणम्, the seer of all, विचष्टे सर्वम् इति विचक्षणः – the one who sees everything, the one who knows everything is called विचक्षणः. And not only that सप्तचक्रः. सूर्य भगवान् is one who has got seven चक्रs. Previously it was said पञ्चपादम्, now it is put as सप्तचक्रम्. सप्तचक्रः is otherwise known as the seven horsed Sun, सप्तहयः.

सप्ताश्वरथमारूढं प्रचण्डं कश्यपात्मजम् ।

श्वेतपद्मधरं देवं तं सूर्यं प्रणमाम्यहम् ॥ सूर्याष्टकम् २ ॥

सूर्य नामस्कार. So what I want to say is सप्ताश्वः. That alone is said here. And what are the seven horses? Various people interpret, some people say that it is this seven colors of the sunlight, सप्तवर्णाः. So सप्तचक्रः. Then षडरः. अरः means the spoke of a wheel. In a wheel there is an outside rim, there is a central hub and there is a connecting rod between the central hub and outside rim, that rod is called spoke and in संस्कृत it is called अरः. And for the सूर्य भगवान् if there are the सप्तचक्रम्s, for those चक्रम्s we require spokes. And what are the spokes? The षड् ऋतवः एव अराः. So each season is like a spoke because seasons constantly move, when the seasons move the cycle, the चक्रम् also moves, when the चक्रम् moves

the संवत्सर also moves. Thus all moments are through season, seasonal movements. The very life goes in seasons alone. That is why if a person is sixty years old, they say he has seen sixty autumns. Means what? Each one is a spoke, movement is only in that. And when you say the spokes are the seasons, the सूर्य represents the कालात्मकः सूर्यः ऋतु आत्मकः अर द्वारा गच्छति. The सूर्य who represents time he moves in the form of season. Highly imaginative! So we should have poetic mind for appreciating that. And not only that they say अर्पितम् इति. We have to supply the entire world. समस्तम् जगत् अस्मिन् सूर्ये एव अर्पितम् – the whole creation is supported by this सूर्य भगवान् alone. Thus some other sages glorify the Sun as the supporter of all and it is this आदित्यलोक which is reached by the उपासकः the path of which is represented by उत्तरायणम्. And this is a quotation from ऋग् मन्त्र and with this the संवत्सर सृष्टि is over. But yet काल सृष्टि is not yet over because here afterwards he wants to talk about the सृष्टि of मासः, then दिवसः. So therefore काल सृष्टि still continues. It is only one part of काल सृष्टि is over, now another part is going to come.

### Verse No. 1.12

मासो वै प्रजापतिस्तस्य कृष्णपक्ष एव रयिः शुक्लः प्राणस्तस्मादेत ऋषयः शुक्ल इष्टं कुर्वन्तीतर इतरस्मिन् ॥ १२ ॥

Now मास सृष्टिः. मासो वै प्रजापतिः – the very same original प्रजापति alone is manifesting in the form of मासः. प्रजापतेः उपादान कारणत्वात् उपादान कारणम् एव कार्यरूपेण

भाति. प्रजापति alone appears in the form of मास. And in that case मास also must be मिथुनात्मकम्, must consist of complementary pair. And what are they? कृष्णपक्ष एव रयिः – the dark fortnight is called रयि and शुक्लः, शुक्ल means what? शुक्लपक्षः, the bright fortnight is known as प्राणः. And both mixed together become the whole month. So this the whole month consist of complementary pair of शुक्लपक्ष and कृष्णपक्ष. This much alone is मास सृष्टि. And here afterwards a diversion here also. After every सृष्टि a small diversion is taken. And here what is that? He says तस्मात् एते ऋषयः शुक्ल इष्टं कुर्वन्ति. Now here what he wants to say is, एते ऋषयः here the ऋषिः means those sages who meditate upon शुक्लपक्ष as प्राणः. शुक्लपक्षम् प्राणत्वेन उपासकाः. Because it has been said that शुक्लः is प्राणः and when they do such an उपासना they have an advantage. What is that advantage? Whatever ritual they do all these rituals will be as good as done in शुक्लपक्ष. That is even if they do a ritual in कृष्णपक्ष, that ritual will be as good as done in शुक्लपक्ष. According to scriptures a ritual done in शुक्लपक्ष is more efficacious and a ritual done in कृष्णपक्ष is less efficacious. पुण्य कालम् is शुक्लपक्ष, like उत्तरायणम् we say. And therefore suppose you are doing a ritual in कृष्णपक्ष normally it is less efficacious but suppose I do उपासना of शुक्लपक्ष as प्राण then what happens? कृष्णपक्ष कर्म also will become as efficacious as शुक्लपक्ष कर्म. {Is it too complicated? That is the मन्त्र I have to explain it.} So the idea is normally

कृष्णपक्ष कर्म is less efficacious but if you do उपासना समुत्थित कर्म and the उपासना being meditation on शुक्लपक्ष as प्राण then the advantage is कृष्णपक्ष कर्म also will be converted to शुक्लपक्ष कर्म. Like in the 17<sup>th</sup> chapter we saw if you chant ॐ तत्सत् at the end of a ritual even a defective ritual will become an effective ritual. Similarly, if you do उपासना then कृष्णपक्ष कर्म will become शुक्लपक्ष कर्म. That is said एते ऋषयः शुक्लपक्ष उपासकाः शुक्ले इष्टं कुर्वन्ति. इष्टम् means rituals. They perform rituals always in शुक्लपक्ष alone. Whatever be the time of ritual it is reckoned as शुक्लपक्ष alone. Whereas इतरे – if they do not have this उपासना, they do not perform this उपासना of seeing शुक्लपक्ष as प्राण then what happens? Whatever time they do कर्म it will be as good as कृष्णपक्ष कर्म alone, even if they do a कर्म in शुक्लपक्ष it will be as less efficacious as doing in कृष्णपक्ष alone. So इतरे. इतरे means what? अनुपासकाः, केवल कर्मिणः they are doing इतरस्मिन्, इतरस्मिन् means what? कृष्णपक्षे. So इतरे कर्मिणः सर्वदा कृष्णपक्षे एव कर्म कुर्वन्ति, even if they do in शुक्लपक्ष its value is only कृष्णपक्ष value. And therefore what? उपासना increases the efficacy of a कर्म. यदेव विद्यया करोति श्रद्धयोपनिषदा तदेव वीर्यवतरं भवति । ॥ छान्दोग्योपनिषत् १-१-१० ॥

That is the श्रुतिवाक्यम्. Any कर्म done with उपासना will have better result. So thus if you chant विष्णुसहस्रनाम after विष्णु ध्यानम् the chanting will have better effect. If you chant आदित्यहृदयम् after आदित्य ध्यानम् it will have a better effect.

Similarly, कर्म's done with this उपासना will have a better effect. Therefore, the essence is only कर्म उपासना समुच्चयः. With this मास सृष्टि diversion is over. Next comes another सृष्टि.

### Verse No. 1.13

अहोरात्रो वै प्रजापतिस्तस्याहरेव प्राणो रात्रिरेव रयिः प्राणं वा एते प्रस्कन्दन्ति ये दिवा रत्या संयुज्यन्ते ब्रह्मचर्यमेव तद्यद्रात्रौ रत्या संयुज्यन्ते ॥ १३ ॥

Now the creation of a day, a दिवस. दिवस सृष्टिः or दिन सृष्टिः. And that is said here. अहोरात्रो वै प्रजापतिः. अहोरात्रम् put together makes one day. Therefore, it is said अहोरात्रः, a full day consisting of a day and night is the manifestation of प्रजापति. So here he uses the word अहोरात्रम् because in English also the same problem is there, the word day has got two meanings, isn't it? The word day has got two meanings, the day time is also called day and a full day consisting of 24 hours including day and night that is also called day. And therefore if he says day is प्रजापति we might have confusion and therefore पिप्पलाद says अहोरात्रो वै प्रजापतिः that is 24 hours is प्रजापति, we are not talking about twelve hours. I don't know why in all languages the same problem is there. Like उत्तरायणम् and दक्षिणायनम् whole making संवत्सरम् like that here also one full day must be there and it must be divided into two separate things but the day itself is divided into day and night, there also day comes. And therefore the confusion can be there but it is there in all

languages and therefore प्रजापति says अहोरात्रो वै प्रजापतिः. And this is also मिथुनात्मकम्, a full day also consist of a complementary pair. So naturally question comes what is रयिः and what is प्राणः? So पिप्पलाद answers तस्य. तस्य अहोरात्रस्य अहरेव प्राणः – the daytime alone is प्राणः. And रात्रिरेव रयिः – the night time is रयिः. And the day and night is complementary pair, together making one whole day.

A small diversion is going to come and the diversion is regarding householders relationship, an advise to householders is given regarding the conjugal relationship. स्त्रीसंयोग नियम is given. And what is the नियम, the rule given? That is the स्त्रीसंयोगः of a husband should be only in the night and it should not be in the day. रात्रौ एव स्त्रीसंयोगः न तु दिवे. That is the नियम given. And why is this rule? ये दिवा रत्या संयुज्यन्ते. Here रतिः means स्त्री. So those people who have स्त्रीसंयोगः during daytime, what are they doing? प्राणम् वा प्रस्कन्दन्ति – they are losing all their प्राणशक्तis, their energies. The reason is the daytime is presided over by प्राणः, so since the daytime is presided over by the प्राण those people who have स्त्रीसंयोगः during the day they are dissipating, losing their प्राणः, their शक्ति, their energy. And therefore it is निषिद्धम्, prohibited, in the शास्त्र. On the other hand ये रात्रौ रत्या संयुज्यन्ते – those householders who have स्त्रीसंयोगः in the night for them ब्रह्मचर्यमेव तद् – it is as good as ब्रह्मचर्यम् only. They are as good as observing ब्रह्मचर्य नियम and therefore that is superior, that is allowed in the

शास्त्र. Thus a नियम for householders is given in this. So, with this the diversion of day सृष्टि also is over.

Now comes the next level of सृष्टि. With this the काल सृष्टि also is over. मिथुन सृष्टि, then लोक सृष्टि, now काल सृष्टि also is over. And now next is what according to our chart? अन्न सृष्टि:.

### Verse No. 1.14

अन्नं वै प्रजापतिस्ततो ह वै तद्वेत्तस्तस्मादिमाः प्रजाः प्रजायन्त इति ॥ १४ ॥

So the next is अन्न सृष्टि. अन्नम् वै प्रजापतिः. Because the लोकs are created, the time also is created - देश and काल have been created. Now the beings must come.

मायाकल्पितदेशकालकलनावैचित्र्यचित्रीकृतम् । ॥ श्री दक्षिणामूर्ति स्तोत्रम् २ ॥

So now space-time are created, now in the देश-काल there must be प्रजा. Otherwise what is the use of देश and काल? And therefore the next creation is अन्नम्. And what is अन्नम्? प्रजापति alone manifests as अन्नम् also. So प्रजापति is देशः, प्रजापति is कालः, प्रजापति is अन्नम् also. अन्नम् stands for all types of food, need not be cooked rice alone. अद्यते इति अन्नम्. That which is consumed is अन्नम्, whatever we eat is अन्नम् alone. Because √अद् to eat. But here पिप्पलाद does not divide into रयि and प्राण but we can imagine that अन्नम् also must consist of रयि प्राण मिथुनम् but

that is not said here. How do you know it consists of both? That is indicated in the next portion. ततो ह वै तद् रेतः – from that अन्नम् alone, from the modified form of अन्नम् alone रेतः. रेतः means मनुष्य बीजम्, the seed of all beings are born. So रेतः means the seed, the sperm of all beings are born out of अन्नम्. And this seed also consists of two parts. The seed that forms in the male body and the seed that forms in the female body. Both of them or what? अन्नम् modified alone. As they say the sperm and the ovum both of them are अन्न विकार are alone. Thus रेतः stands for the seed formed in the female body as well as in the male body. Normally, in scriptures they call it as शुक्रशोणितम्. शुक्रम् is the part of the seed in the male, शोणितम् is in the female. शुक्रशोणित संयोगेन एव जीवसृष्टिः or any भूत सृष्टिः. So therefore रेतः is an उपलक्षणम् for शोणितम् also and this मिथुनम् can be taken as the रयिप्राण मिथुनम् but पिप्पलाद doesn't divide that, it is understood. Thus अन्नम् also consist of मिथुनात्मकम् because that alone gets divided in the two bodies. And there afterwards तस्मात् इमाः प्रजाः प्रजायन्ते इति. तस्मात् – from that बीजम् alone, शुक्रशोणितरूपबीज संयोगात् – from the combination of the seed in the male and female bodies alone इमाः प्रजाः प्रजायन्ते all these beings are born. So what was the question? So we might have forgotten but पिप्पलाद being an ideal teacher never loses sight of the question.

अथ कबन्धी कात्यायन उपेत्य पप्रच्छ भगवन्कुतो ह वा इमाः प्रजाः प्रजायन्त इति ॥ १-१-३ ॥

That is how it began. कबन्धी कात्यायनः, that is the name of शिष्य and for that alone the सृष्टि प्रक्रिया started,

प्रजापतिः स मिथुनमुत्पादयते यिं च प्राणं चेत्येतौ मे बहुधा प्रजाः करिष्यत इति ॥ १-१-४ ॥

That is how the सृष्टि प्रक्रिया came and now having come down through various stages now at last पिप्पलाद has talked about प्रजा सृष्टि. And the ultimate cause of all living beings is प्रजापतिः. But प्रजापति does not directly create all of them, but मिथुन, लोक, काल, अन्न, रेतो सृष्टि द्वारा प्रजापतिः एव प्रजाः उत्पादयन्ति, in various stages प्रजापति creates. With this the answer to the question is over. Now the section is going to be concluded by some फलस्तुति. फलम् and the glorification is going to come.

### Verse No. 1.15

तद्ये ह वै तत्प्रजापतिव्रतं चरन्ति ते मिथुनमुत्पादयन्ते । तेषामेवैष ब्रह्मलोको येषां तपो ब्रह्मचर्यं येषु सत्यं प्रतिष्ठितम् ॥ १५ ॥

So here for the मन्दमध्यम अधिकारिs or for other people who are not interested in Vedantic topic some व्रतम् has to be given, because उपनिषत् has to cater to all types of people. As we had in तैत्तिरीयोपनिषत्, after the highest teaching,

अन्नम् न निन्द्यात् । तद्व्रतम् । अन्नम् न परिचक्षीत । तद्व्रतम् । अन्नम् बहु कुर्वीत । तद्व्रतम् । न कञ्चन वसतौ प्रत्याचक्षीत । तद्व्रतम् ॥ तैत्तिरीयोपनिषत् ३-७-१/ ३-८-१/ ३-९-१/३-१०-१ ॥

व्रतम् means some kind of a vow or discipline. And here also one discipline is given which is the disciplined mentioned before, the discipline for a गृहस्थ. While the day सृष्टि was mentioned the नियम regarding स्त्रीसंयोगः was mentioned which is being called here as प्रजापति व्रतम्. So प्रजापति व्रतम् is ब्रह्मचर्य व्रतम्, which means developing a self-control in स्त्रीसंयोगः. So initially practicing restraint, which is as good as a ब्रह्मचर्यम् we call it as गौण ब्रह्मचर्यम् and finally coming to मुख्य ब्रह्मचर्यम् where a person completely gives up स्त्रीसंयोगः. Thus for that discipline this is the first stage. So that is pointed out here as प्रजापति व्रतम्, ब्रह्मचर्य व्रतम्. ये चरन्ति those people who follow this प्रजापति व्रतम्, what is the advantage? ते मिथुनं उत्पादयन्ते – just as प्रजापति always created a pair consisting of रयिप्राण, similarly, this couple also will get मिथुनम्. मिथुनम् means a male and a female, रयिप्राणवत् they will also get a complementary pair. So one for this and one for that, they will also get a male and a female child. And then some more is said. Previously it was said that those who do rituals they will attain चन्द्रलोक through कृष्णगति and those who do उपासना they will attain आदित्यलोक through शुक्लगति. Here पिप्पलाद says even to get those two गतिs a person must follow प्रजापति व्रतम्. Thus प्रजापति व्रतम् is an important condition to attain कृष्णगति also as well as to attain शुक्लगति. That means all the rituals will be fruitful only when ब्रह्मचर्य व्रतम् is observed. Similarly, all उपासनाs also will be useful only when ब्रह्मचर्य व्रतम् is

observed. This व्रतम् becomes a condition for any ritual or to any उपासना to be fruitful. That is what is said here. तेषामेव – only for those people who follow प्रजापति व्रतम्, ब्रह्मचर्य व्रतम्, for them alone एषः ब्रह्मलोकः. Here ब्रह्मलोक stands for चन्द्रलोक and not real ब्रह्मलोक. That is going to come in the next मन्त्र. So here ब्रह्मलोक stands for सोमलोक or चन्द्रलोक. And who are those people? That is further clarified, येषां तपः – those people who follow austerities, disciplines, येषां ब्रह्मचर्यम् – those people who have ब्रह्मचर्य व्रतम्, which is mentioned as प्रजापति व्रतम् and येषु सत्यं प्रतिष्ठितम् – those who are truthful, those who do not tell lie, सत्यम् means अनृत वर्जनम्, avoiding lies. Thus if people follow these disciplines along with this प्रजापति व्रतम् then alone all other साधनाs become fruitful. Thus here is the emphasis of ब्रह्मचर्य व्रतम्, that is the essence here. Not only for कृष्णगति or शुक्लगति in fact, for the वेदान्त ज्ञानम् also सत्येन लभ्यस्तपसा ह्येष आत्मा सम्यग्ज्ञानेन ब्रह्मचर्येण नित्यम्। ॥ मुण्डकोपनिषत् ३-१-७ ॥

so there also ब्रह्मचर्य व्रतम् is said. That is highlighted in this मन्त्र. It is a very very important discipline. येषु सत्यं प्रतिष्ठितम् तेषाम् चन्द्रलोकः. Thus कृष्णगति must be supported by ब्रह्मचर्यम्. Now the शुक्लगति also is to be supported by ब्रह्मचर्य व्रतम् is to be mentioned in the last मन्त्र.

## Verse No. 1.16

तेषामसौ विरजो ब्रह्मलोको न येषु जिह्ममनृतं न माया चेति ॥ १६ ॥

Now तेषाम्. Again प्रजापति व्रतयुक्तानाम् एव only for those people, who follow ब्रह्मचर्य व्रतम् for them alone शुक्लगति also is possible or ब्रह्मलोक is possible. So, तेषामेव प्रजापति व्रतयुक्तानाम् एव असौ विरजो ब्रह्मलोको. Here ब्रह्मलोक means ब्रह्मलोक itself. In the previous case ब्रह्मलोक meant चन्द्रलोक or स्वर्गलोक here it stands for ब्रह्मलोक. , And what type of ब्रह्मलोक? विरजः. विरजः means शुद्धः. शुद्ध means दुःस्वस्वहितः. which is predominantly सुखम्. Because ब्रह्मलोक आनन्द we have seen in तैत्तिरीयोपनिषत्.

ते ये शतं प्रजापतेरनन्दाः । ते ये शतं .... ॥ तैत्तिरीयोपनिषत् २-८-४॥

Ultimately, ब्रह्मलोक आनन्द is almost pure आनन्द, it is only 0.0001% दुःखम् is there. What is that दुःखम्? 'This also will end' that दुःखम् will be bugging all the time. So therefore, it is called विरजः. रजः means dirt or impurity, impurity is दुःखम्. Therefore, विरजः means दुःस्वस्वहितः ब्रह्मलोकः तेषामेव. तेषामेव means ब्रह्मचर्य व्रतयुक्तानाम् but ब्रह्मचर्य व्रतम् alone is not sufficient, other उपासनाs supported by ब्रह्मचर्यम् also. Because शङ्कराचार्य specially writes in that. केवल ब्रह्मचर्य व्रतेन शुक्लगतिः न मूर्खानामपि तत्संभवात्. But it should be followed by this.

And not only that what type of people they should be? To go to शुक्लगति also they must have certain qualifications. What are they? **येषु जिह्ममनृतं न माया चेति** – those who are free from three evils. What are they? First evil is जिह्मम्, जिह्मम् means वक्रबुद्धिः. Always perverting things, misinterpreting things, perversion, कौटिल्यम्, कुटिल बुद्धिः, etc. Always saying the wrong side of things, always having negative motives is called जिह्मम्. अनृतम् means lying. To have वक्रबुद्धि and to say that I have no वक्रबुद्धि! Two mistakes. वक्रबुद्धि one mistake and denying that is second mistake. And what is the third mistake? माया च. माया means वञ्चना, fraud, deceit, cheating. Therefore inside वक्रबुद्धि is there but outside there is a facade of, there is a mask off good intentions. Therefore, he talks as though he has got nobel motives but behind that inside is only selfish motives is there. And such a double character Dr Jekyll and Mr Hyde is called माया. वञ्चना इत्यर्थः. These three evils must go. If I am talking with a motive, I must clearly come out with that, there should not be a split personality. As long as these are there शुक्लगति is not possible, मोक्ष is never possible. If शुक्लगति itself is not possible then what to talk about मोक्ष? Therefore, we should practice as much as possible to be same inside as well as outside. If there is a machine which can read our mind we must be able to openly give our mind to that machine. If that is there that is called pure mind, clean mind, ऋजुबुद्धि it is called. This is the qualification necessary for शुक्लगति.

With this प्रजापति व्रतम् also was emphasized. कृष्णगति and शुक्लगति were reminded also and the original question of प्रजासृष्टि has been completed also and since no other topic is necessary, the first section is concluded. So now we have to imagine कबन्धी or कात्यायनः has gone and sat in the bench. Now in the next class the second student will come, that will see in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

We will see the important points of the first section and then we will go to the second section. In the first section the main topic was सृष्टि because the question also was regarding the सृष्टि.

भगवन्कुतो ह वा इमाः प्रजाः प्रजायन्त इति ॥ ३ ॥

And this सृष्टि was given in a unique manner in the form of five सृष्टिs as मिथुन सृष्टि, लोक सृष्टि, काल सृष्टि, अन्न सृष्टि and प्रजा सृष्टि. And the unique feature of this creation is introducing the creation as a set of complementary pairs, which aspect we don't find in other उपनिषत्s. Normally, we divide the universe into pairs but in those contexts the pairs are known as द्वन्द्वम्. द्वन्द्वम् means a pair consisting of opposites. But in प्रश्नोपनिषत्, the very same pair is known as मिथुनम् even though they are opposites, they are complementary. And the difference between these two attitudes or the two way of interpretation is very much. When you look at them as opposites we will develop राग and द्वेष but when we will look at them as a complementary pairs then we will see them together as a whole. So in a complementary pair both the members are equally important to make the whole. Thus life and death will not be seen as opposites but the life and death becomes integral part of the whole creation. Similarly, growth and disease or decay are not the pairs of opposites but they are complementary pairs that means living should involve growth as well as decay. So you have to accept as a whole, the greatest advantage is acceptance idea

comes. We will accept the death also because that also is necessary to complete the creation. We accept association as well as dissociation also because only both of them put together makes a whole. We will get a holistic vision, which is very much talked about nowadays. So thus the सृष्टि in the form of मिथुनम् was pointed out, which is a very beautiful approach unique to प्रश्नोपनिषत्. Thus सृष्टि is the first point.

And after every सृष्टि small diversion was taken. Among them the most important point was the शुक्लकृष्णगति topic, which was talked about after संवत्सर सृष्टि. After talking about the creation of उत्तरायणम् and दक्षिणायनम् this diversion was taken, which was in the ninth and tenth मन्त्र, the शुक्लगति and कृष्णगति was talked about. That is another important point of this section.

And then the third point is a discipline of ब्रह्मचर्यम् was also introduced. These are the three main points of the first section. सृष्टि, शुक्लकृष्णगति and ब्रह्मचर्यम् as discipline.

## द्वितीयः प्रश्नः

Now we have to go to the second section and we have to connect it to मुण्डकोपनिषत् because this is supposed to be a commentary on मुण्डकोपनिषत्. So in मुण्डकोपनिषत् अपराविद्या and पराविद्या were introduced. अपराविद्या is the preparatory knowledge and पराविद्या is the ब्रह्मज्ञानम्, the real knowledge. And this अपराविद्या we divided into two as कर्म and उपासना and this अपराविद्या consisting of कर्म and उपासना was discussed in मुण्डकोपनिषत् second section of the first chapter, प्रथम मुण्डके द्वितीय खण्डः. The मुण्डकोपनिषत् is divided into three chapters of two sections each. And there कर्म was elaborately talked and उपासना was not talked about very much. Where? In मुण्डक first chapter, second section. Even though both कर्म and उपासना together make अपराविद्या, the कर्म part of अपराविद्या was elaborately discussed but the उपासना part was not discussed much at all. If you remember मुण्डक various कर्मस,

तदेतत् सत्यं मन्त्रेषु कर्माणि कवयो  
यान्यपश्यंस्तानि त्रेतायां बहुधा संततानि ।  
तान्याचरथ ॥ मुण्डकोपनिषत् १-२-१ ॥

Do all the कर्मस and again the अग्निहोत्र ritual was introduced and if the ritual is not followed by

यस्याग्निहोत्रमदर्शमपौर्णमास-  
मचातुर्मास्यमनाग्रयणमतिथिवर्जितं च । ॥ मुण्डकोपनिषत् १-२-  
३ ॥

etc., the अग्निहोत्र ritual must be supported by various other rituals and there only

काली कराली च मनोजवा च

सुलोहिता या च सुधूमवर्णा । ॥ मुण्डकोपनिषत् १-२-४ ॥

the seven tongues of the flame and how the ritualist after death will go

एह्येहीति तमाहुतयः सुवर्चसः

सूर्यस्य रश्मिभिर्यजमानं वहन्ति । ॥ मुण्डकोपनिषत् १-२-६ ॥

And how the various देवताs welcome him and how he will enjoy elaborately कर्म was talked and the कर्म निन्दा was also done there

प्लवा ह्येते अट्ठा यज्ञरूपा

अष्टादशोक्तमवरं येषु कर्म । ॥ मुण्डकोपनिषत् १-२-७ ॥

इष्टापूर्तं मन्यमाना वरिष्ठं ॥ मुण्डकोपनिषत् १-२-१० ॥

etc. Thus in nine मन्त्रs कर्म was elaborately discussed but उपासना was discussed only in one मन्त्र in the eleventh मन्त्र it comes.

तपःश्रद्धे ये ह्युपवसन्त्यरण्ये

शान्ता विद्वांसो भैक्ष्यचर्या चरन्तः ।

सूर्यद्वारेण ते विरजाः प्रयान्ति

यन्नामृतः स पुरुषो ह्यव्ययात्मा ॥ मुण्डकोपनिषत् १-२-११ ॥

Thus only one मन्त्र was devoted to उपासना. The मन्त्र beginning with तपःश्रद्धे ये. And thereafter only परीक्ष्य लोकान् comes, which you must be very much remembering.

So therefore the balance was not there, कर्म was given predominance and उपासना was not discussed. Therefore, in प्रश्नोपनिषत् the उपासना is going to be given importance and therefore the second and third sections are going to be उपासना sections, द्वितीयः तृतीयः प्रश्नौ उपासना परौ. And here the उपासना is going to be हिरण्यगर्भ उपासना. And उपासना you must know the definition, you must remember the definition. उपासना is defined as what? सगुण ब्रह्म विषय मानस व्यापारः उपासना. Primarily, उपासना is a mental activity. पूजा cannot be called उपासना. Somebody asked a doubt. He says he is a देवी उपासक and he does lot of पूजाs and all because of the पूजा he cannot called उपासक at the end of the पूजा or at the beginning of the पूजा he should meditate on the deity, only then he can be called उपासक. Doing physical worship will be called only कर्म. Therefore, उपासना means it is purely mental activity. That is why I said मानस व्यापारः. Then there will be a problem because in वेदान्त also what do we do? Mental activity only. Therefore, वेदान्त also will be called as उपासना. And therefore to differentiate उपासना from वेदान्त what do we say? सगुण ब्रह्म विषय मानस व्यापारः. वेदान्त is what? निर्गुण ब्रह्म विषय मानस व्यापारः is वेदान्त श्रवणादिकम्. So therefore when you have a mental activity which is centered on qualified ब्रह्मन्, attributed ब्रह्मन्, सगुण ब्रह्मन्, सगुण ब्रह्म विषयः यस्य मानस व्यापारस्य सः सगुण ब्रह्म विषयः बहुव्रीहि. And here it is going to be हिरण्यगर्भ उपासना. Ok. Then why two chapters? Is one

not sufficient? According to मीमांसा rule whatever उपासना is going to be prescribed that deity has to be extolled, has to be glorified first. The उपास्य देवता should be glorified either in the beginning or at the end. So if it is हिरण्यगर्भ उपासना हिरण्यगर्भ has to be glorified, if it is विराट उपासना विराट has to be glorified, if it is ॐकार उपासना ॐकार has to be glorified. That is why in तैत्तिरीयोपनिषत् when ॐकार उपासना was prescribed

ओमितीदं सर्वम् । ओमित्येतदनुकृतिर्ह स्म वा अप्यो  
श्रावयेत्याश्रावयन्ति । ओमिति सामानि गायन्ति । ॐ शोमिति  
शस्त्राणि शंसन्ति । ओमित्यध्वर्युः प्रतिगरं प्रतिगृणाति । ॥  
तैत्तिरीयोपनिषत् १-८-१ ॥

So all these are what ॐकार स्तुतिः. किमर्थम् स्तुतिः? ॐकार उपासनार्थम् ॐकार स्तुतिः. Ok. For the sake of उपासना why should there be स्तुति? Very simple. If I have to worship a deity first I should develop a devotion. Isn't it? How can I meditate or worship a deity unless I find that it is worshipful, that it deserves worship. So that is why as I often say before I introduce some person for a talk I have to always glorify that person even if he doesn't have. He is very busy person, he travels all over, even though nothing has to do, so we are very grateful that in spite of his busy activities he has condescended to come down and give small talk etc. Why because you are doing उपासना on him for one hour! उपासना means what? You are putting your whole attention do that lecturer. If you have to do that you should develop some kind

of a respect, need not do नामस्कारम्, we have to sit without getting up at least. Therefore, यस्याः देवतायाः उपासना कर्तव्या सा देवता स्तुत्या, has to be glorified. And therefore the second section is going to be हिरण्यगर्भ स्तुतिः and the third section is going to be हिरण्यगर्भ उपासना. And स्तुति plays a very important role in the मीमांसा also, because in the मीमांसा

उपक्रमोपसंहारौ अभ्यासोऽपूर्वता फलम् ।  
अर्थवादोपपत्ती च लिङ्गं तात्पर्यनिर्णये ॥

So thus स्तुति is an अर्थवादः, which is an important लिङ्ग for arriving at the topic also. Therefore, स्तुति is important. It is one of the षड्लिङ्गs. It is suffice to know that it is important. If you want to give a technical reason you should say one of the षड्लिङ्गs it is.

How are we going to glorify हिरण्यगर्भ? In this section हिरण्यगर्भ is going to be glorified. How are we going to glorify? We should see the development then the section will be easy. What is the definition of हिरण्यगर्भ? You should not forget. हिरण्यगर्भ is समष्टि सूक्ष्म शरीर उपहित चैतन्यम्. So the Consciousness along with the total subtle body is equal to हिरण्यगर्भ. समष्टि means total. So हिरण्यगर्भ has got the total subtle body as his equipment just as we have got individual subtle body as our equipment, हिरण्यगर्भ has got total subtle body as his equipment. Therefore, समष्टि सूक्ष्म शरीरम्. Don't ask me what is सूक्ष्म शरीरम्, I will be in

trouble. And last Sunday only we have discussed and therefore you must be remembering.

पञ्चज्ञानेन्द्रियाणि पञ्चकर्मेन्द्रियाणि पञ्चप्राणादयो मनश्चैकम्  
बुद्धिश्चैकैवम् सप्तदशकलाभिः सह यस्तिष्ठति तत्सूक्ष्मशरीरम् ॥  
तत्त्वबोधः - १८ ॥

So thus समष्टि सूक्ष्म शरीरम् is हिरण्यगर्भ. And how does he help us if you ask, the समष्टि सूक्ष्म शरीरम् is alone available as the व्यष्टि सूक्ष्म शरीरम् in everyone. So हिरण्यगर्भ alone is obtaining as the individual सूक्ष्म शरीरम् in all the जीवs. Because समष्टि alone is manifesting in the form of व्यष्टि. And therefore how does हिरण्यगर्भ bless us? In the form of our सूक्ष्म शरीरम्. And what is the importance of सूक्ष्म शरीरम्? The very स्थूल शरीरम् is alive, the very स्थूल शरीरम् is functioning only because of the blessing of सूक्ष्म शरीरम्. Minus the सूक्ष्म शरीरम् the स्थूल शरीरम् is a corpse, it is only a dead body. So in short, the very life in us is because of सूक्ष्म शरीरम् and the very सूक्ष्म शरीरम् is because of हिरण्यगर्भ. That is the approach. The very life is because of सूक्ष्म शरीरम् and the very सूक्ष्म शरीरम् is because of हिरण्यगर्भ. Thus without हिरण्यगर्भ an individual cannot even survive as an individual. Ok. Even in सूक्ष्म शरीरम् we have seen there are seventeen parts are there. पञ्चज्ञानेन्द्रम् + पञ्चकर्मेन्द्रम् + पञ्चप्राणाः + मनः + बुद्धिः. Of these seventeen organs also which is the most important one? If you analyse the scriptures say that प्राणः is the most important of the सूक्ष्म शरीरम्. And that is why when a person is alive he is endowed

with सूक्ष्म शरीरम् but generally what do we call a living person? प्राणि. प्राणि means what? प्राणः अस्य अस्ति इति प्राणि. That which has प्राण is प्राणि. Now why don't you say it is endowed with ज्ञानेन्द्रियम्? It is endowed with कर्मेन्द्रियम्? So even though the सूक्ष्म शरीरम् consists of ज्ञानेन्द्रियम् कर्मेन्द्रियम् अन्तःकरणम् etc., still we say that the जीव is one which is endowed with प्राण. Why can't we say अन्तःकरणि, why only call प्राणि? Because the most important part of the सूक्ष्म शरीरम् is प्राणः and therefore we always call a living person as a प्राणि. And that is why when the life is going also we say प्राण is going, life is going, he is taking my life. So why do you say प्राण? Really speaking the इन्द्रियs are also going along with सूक्ष्म शरीरम्, all of them are going and therefore the सूक्ष्म शरीरम् is sustaining an individual and even in the सूक्ष्म शरीरम्, प्राण particularly is sustaining an individual.

And there is another reason also that while sleeping all व्यापारs come to a standstill. ज्ञानेन्द्रिय व्यापारs have stopped, eyes do not perceive, ears do not listen, nose does not smell, then कर्मेन्द्रिय व्यापारs hands legs etc., also come to a standstill. अन्तःकरण व्यापारs you don't remember anything, you don't know anything, there is no सङ्कल्प-विकल्प, there is no निश्चय, there is no अनुसन्धानम्, therefore मनोबुद्धिचित why even अहङ्कार is resolved during sleep. That is why nobody says I am sleeping, even 'I' is resolved. But still if we say that the person is alive all व्यापारs have come to a

standstill. Even though सर्वेषु व्यापारेषु उपरतेषु अपि सत्सु even when all the व्यापारs have subsided still we call him alive because of one reason, because still the प्राण व्यापार is going. Imagine the heart also take rest! If it misses one beat they say all kinds of problems will start coming. Missing a beat is big problem. Now imagine heart stops during सुषुप्ति. So circulation doesn't stop, digestion doesn't stop, that is why early morning many people get up hungrily. Why because समान has been working, व्यान has been working, of course, उदान need not work that we've already seen, so anyway we need not go into the details, the idea is सुषुप्तौ the person is alive only because of the प्राण's functioning. And therefore प्राण becomes the most important. In fact, one of the names for कारण शरीरम् is प्राण, because in कारण शरीरम् also प्राण aspect we are experiencing during सुषुप्ति. Anyway we need not go to कारण शरीरम्, because it is coming anyway tomorrow. Therefore, we find that प्राण is the greatest blessing given by हिरण्यगर्भ and therefore in this section the हिरण्यगर्भ उपासना is going to be as प्राण. So हिरण्यगर्भ उपासना is going to be as समष्टि प्राण because हिरण्यगर्भ as प्राण is blessing everyone the most. So even though बुद्धि may not be functioning, many people without बुद्धि are happily surviving. Isn't it? Why because प्राण is the blessing of हिरण्यगर्भ. In fact, for many of us after college बुद्धि stops functioning. Then still we happily survive and therefore here हिरण्यगर्भ's blessing seems to be better than even the बुद्धि gift, the प्राण

gift seems to be better. Therefore, the उपासना is going to be called प्राणोपासना. प्राण उपासना which is as good as हिरण्यगर्भ उपासना only because प्राण is हिरण्यगर्भ अंशत्वात्. And therefore the second section is प्राण स्तुति, the third section is प्राण उपासना. This is the division of topic. And accordingly we get the question also from the second member of the six member team, of students who have come. So the question also is going to be accordingly asked. Now we will go into the question.

### Verse No. 2.1

अथ हैनं भार्गवो वैदर्भिः पप्रच्छ भगवन्कत्येव देवाः प्रजां विधारयन्ते कतर एतत्प्रकाशयन्ते कः पुनरेषां वरिष्ठ इति ॥ १ ॥

So the first question was asked by अथ कबन्धी कात्यायन उपेत्य पप्रच्छ is the first question. Now the disciple is भार्गवः वैदर्भिः both together is the name of one student. Two names, one student. He is called भार्गवः because he belongs to भृगु गोत्रम् and he is called वैदर्भिः because he belongs to विदर्भ देशः. So भार्गवो वैदर्भिः अथ. अथ means what? आनन्तर्यम्, अनन्तरम्, कस्य अनन्तरम्? कात्यायनस्य प्रश्न-उत्तर अनन्तरम्. After कात्यायन's प्रश्न and उत्तरम्. भार्गवो वैदर्भिः पप्रच्छ – he asked. Whom? एनम्. एनम् means पिप्पलादम्, पिप्पलाद is the गुरु. So his name is not written because he is the common गुरु for all the six. Therefore, एनम् पूर्वोक्तम् पिप्पलादम् पप्रच्छ. What is the question? हे भगवन् कति देवाः प्रजां विधारयन्ते – so oh lord! हे गुरो! what are the देवता

that sustains the people? So what are the देवताs that sustain the people. And here प्रजाम् literally means people and here people refers to the शरीरम्. So what are the देवताs that sustains the शरीरम्. And here देवताs or देवs means various principles of the body like a कर्मेन्द्रियम्, ज्ञानेन्द्रियम्, प्राण etc. So here देवताs means various factors of the body including both physical and subtle body or various principles. I call them principles because these principles include all organs and they include even पञ्चभूतs because even भूतs, the five elements are contributing for the sustenance of the body. The space is providing space and the earth is providing food, वायु is providing breathing air. Therefore, by principles I mean all factors that are contributing to the survival of the body. It can be the इन्द्रियम्, it can be a प्राण, it can be अन्तःकरणम्, it can be भूतs. All put together is asked as देवाः. So what are the देवताs प्रजां विधारयन्ते that sustains? Why do you call these principles as देवs? Because of two reasons.

One reason is when you look at the principles alone they are inert in nature, like पञ्चभूतs. They are inert in nature. Oxygen is inert, food is inert but in our scriptures we never look at anything without taking the Consciousness principle into account. Because behind every inert matter there is चैतन्यम् तत्त्वम्. And therefore when we refer to any inert matter we are referring to it along with the अधिष्ठान चैतन्यम्, along with the intelligence principle. For example if you take the Sun alone as a matter principle we call it as सूर्यः

but we never believe the Sun as mere matter, the Sun is pervaded by the ईश्वर, the intelligence principle. Therefore, we call it as सूर्य देवता. Similarly, we look upon चन्द्र also as चन्द्र देवता. So by using the word देवता what we mean is we are taking along with Consciousness principle. So therefore every factor is a देवता. So if सूर्य is blessing you it is सूर्य देवता, it is ईश्वर in the form of सूर्य that is blessing you. If the rain is blessing you, we don't call rain is blessing but ईश्वर as वरुण देवता is blessing us, because blessing can be done by only a चेतन principle, intelligence principle never by an अचेतन तत्त्वम्. That is why each principle is called a देवः.

And there is a second reason also why we call each principle a देवता. See in the later part of this section the उपनिषत् or पिप्पलाद wants to show that प्राण is the superior most देवता, that is going to be the topic because प्राण स्तुति is our topic. And therefore in the latter portion प्राण is going to be said as the superior most principle among the इन्द्रियs, among the अन्तःकरणम्s, among the पञ्चभूतs and all, प्राण is the superior most. And to establish the superiority there is going to be an imaginary quarrel. It is all symbolic story. An imaginary quarrel among all these members and each one is going to talk. I am superior, you are superior etc., each one of the factor is going to say 'I am the greatest', 'I am the greatest'. Everybody says like this only. Isn't it? So one boxing champion said it seems 'I am the greatest' and another boxing champion said 'I am the latest'. So thus each one is

going to claim superiority and we are going to see the eyes are going to talk, the nose will talk, each sense organ, each power is going to talk and therefore each one is going to be symbolized as a separate individual. Like in पुराणIs you will find काम will be personified, love will be personified, कालम्, time will be personified and there will be discussion among the क्रोध, among diseases, in भागवतम् very interesting discussion is there. Diseases are also personified, time also is personified for the sake of symbolic representation. Similarly, here also all principles are going to talk among one another and therefore here itself they are introduced as one-one देव, each one is going to talk. And therefore also the word देवाः is used here. So कति means what? How many. So how many देवताIs are sustaining the शरीरम्, स्थूल सूक्ष्म शरीरम्, कार्यकरणसङ्घातः. This is the first subsidiary question. Because second one is the main प्रश्न, which is subdivided into three.

And the second question is कतरे एतत् प्रकाशयन्ते. What are the principles who talk about their own glory. प्रकाशयन्ते means who are all going to claim their glory, 'I have done this, I have done that, I am sustaining.' So प्रकाशनम् means publicizing, declaring one's own glory, blowing one's own trumpet. so कतरे देवाः. देवाः to be supplied. कतरे देवाः among these principles what are those principles which are going to declare their own glory. And invariably those who declare their glory will be second hand

only, gloriless only. Because the one of true glory will never declare. So therefore इन्द्रियs will declare their glory, कर्मेन्द्रियs will declare the glory, ज्ञानेन्द्रियs will declare their glory, प्राण will never declare its glory and प्राण alone will be truly glorious. And therefore he asks what all principles declare their glory?

Then the third question is कः पुनः एषां वरिष्ठः. एषाम् देवानाम् मध्ये, निर्धारणे षष्ठी. So among these देवताs कः वरिष्ठः, who is the greatest देव? So which all principles sustain the body, which all principles glorify themselves and of these principles which is the superior most, वरिष्ठः, श्रेष्ठः. This is the question and you can imagine answer will be that प्राण is the greatest. This is the question. Now पिप्पलाद is going to answer.

### Verse No. 2.2

तस्मै स होवाच । आकाशो ह वा एष देवो वायुरग्निरपः पृथिवी  
वाङ्मनश्चक्षुः श्रोत्रं च । ते प्रकाश्याभिवदन्ति वयमेतद्भागमवष्टभ्य  
विधारयामः ॥ २ ॥

Now here the first and second questions are answered. What is the first question? Who are the देवs sustaining the body and who glorify themselves? These two questions are answered. तस्मै स होवाच. तस्मै शिष्याय. What शिष्य? भार्गवाय. To that शिष्य भार्गव, सः उवाच, सः पिप्पलादः, गुरुः उवाच, that teacher पिप्पलाद answered. Ok. Who are the देवs? He begins with आकाश तत्त्वम्, आकाशः ह वै एषः देवः – so the

first principle that is sustaining the individual is आकाश तत्त्वम्. Because, आकाश is providing the space for him to live. So therefore what is the gift of आकाश? आकाशः अवकाश प्रदाता. अवकाशम् means what? Room, place. अवकाश प्रधानेन आकाशः विधारयति. So, a space sustains a person by providing space for a person to live. Otherwise there will be accommodation problem. Now why are you facing accommodation problem? Really accommodation problem is because we want live in city alone, otherwise if you got any place, going in train you can find vast and vast lands are empty. So otherwise really speaking no accommodation problem is there, infinite space is there. Only we choose to suffer within a short place. And not only आकाशः, then all the other भूतम्s also. And therefore पिप्पलाद enumerates all the पञ्चभूतs - वायुः, अग्निः, आपः, पृथिवी – air, fire, water, earth. And you have to add एषः देवः to all of them. Each one is a देवः, a principle sustaining the individual. So, एषः वायुः देवः विधारयति, एषः अग्निः देवः विधारयति etc., each one is a देव sustaining. And you know how each element contributes. Water is very important, fire is very important, earth is very important and of course, air is also very important. Now we recognize it because each one is polluted. So therefore, air is important, fire is important, earth is important and water is important. Therefore, each one contributes for the sustenance of the body, not the आत्मा remember, we are talking about the individual अनात्मा, not

the individual आत्मा. And not only them वाक् मनः चक्षुः श्रोत्रम् च. वाक् means organ of speech, which represents all the कर्मेन्द्रियs. And each one is compared to a देव. The word देवः must be added to everyone. श्रोत्र देवः, चक्षु देवः etc. Then मनः stands for the अन्तःकरणम्, each one contributes. Without बुद्धि, without the mind etc., we cannot survive. And चक्षुः श्रोत्रम् – the eyes and ears represent all the ज्ञानेन्द्रियम्s. Thus पञ्चज्ञानेन्द्रियाणि पञ्चकर्मेन्द्रियाणि चत्वारि अन्तःकरणानि पञ्चभूतs. In fact, that is why तत्त्वबोध we will see अथ चतुर्विंशतितत्त्वोत्पत्तिप्रकारं वक्ष्यामः । there we will see all these alone are called तत्त्व. And here प्राण is not introduced not because प्राण is not sustaining but प्राण is going to be later separately introduced as the most important among them. Therefore, प्राण is omitted here, otherwise प्राण also must be included in the list. So along with प्राण all of them sustain. So thus these are the देवताs - पञ्चज्ञानेन्द्रियाणि पञ्चकर्मेन्द्रियाणि चत्वारि अन्तःकरणानि पञ्चभूतs - nineteen items if you had पञ्चप्राणs also it will be 24 देवताs. Of which nineteen have been enumerated here. This is answer to the first question. Then comes the answer to the second question. ते प्रकाश्य अभिवदन्ति – these nineteen देवs, except the पञ्चप्राणs, these nineteen देवs glorify their function and talk like this. प्रकाश्य means glorifying, declaring, announcing. So, प्रकाश्य publicizing their glories, they talk like this, अभिवदन्ति. And how they talk is given within quotation, “वयम् एतत् बाणम् अवष्टभ्य विधारयामः”. वयम् विधारयामः –

we alone are sustaining the body. विधारयामः means sustenance, holding the fort together. So we hold the individual body together. बाणम् अवष्टभ्य. बाणम् means शरीरम्. Literally the word is वानम्. वबयोः अभेदः. Perhaps he was a बङ्गालि, I don't know. बिश्वनाथन् बै अर् यु बाण्डरिङ् इन् दि बेराण्डा. Bishwanathan bhy are you bondering in the beranda (विश्वनाथन् why are you wandering in the veranda). वबयोः अभेदः. बाणम् means वानम्. वानम् means what? वा गतिगन्धनयोः इति धातुः. वाति means गच्छति. Body is called वानम् because this body will go away. The second meaning is गन्धन, to smell. And the body is decaying one, smelling one, कुत्सित गन्धवत्त्वात् वानम्. Thus because of this गन्ध and since it is made up of पृथिवी तत्त्वम् predominantly, it has got a smell and therefore it is called वाति इति वानम्, गच्छति इति वानम्. Either because it goes, disappears or because कुत्सित गन्धवत्त्वात् वानम्. बाणम् एव वानम्. So, एतत् बाणम् अवष्टभ्य. अवष्टभ्य means holding together from disintegration. Just as a string holds a few things together tight, similarly we alone keep the individual together and विधारयामः, sustain the individual इति प्रकाश्य अभिवदन्ति, they go on declaring their glory. This is the answer to the second question.

Now we have to get to the the third question because that alone is the most important one. Therefore, two questions are answered in one मन्त्र. The rest of the section is answer to

प्रश्न उपनिषत्

द्वितीयः प्रश्नः

the third question, प्राण स्तुति is going to come, which will see next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय  
पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

मन्त्र. 2.1 - 2.6

अथ हैनं भार्गवो वैदर्भिः पप्रच्छ भगवन्कत्येव देवाः प्रजां विधारयन्ते कतर एतत्प्रकाशयन्ते कः पुनरेषां वरिष्ठ इति ॥ १ ॥

तस्मै स होवाच । आकाशो ह वा एष देवो वायुरग्निरापः पृथिवी वाङ्मनश्चक्षुः श्रोत्रं च । ते प्रकाश्याभिवदन्ति वयमेतद्भाणमवष्टभ्य विधारयामः ॥ २ ॥

In the second and third chapters of this उपनिषत्, हिरण्यगर्भ उपासना is going to be the topic we saw. And that too हिरण्यगर्भ as the total प्राण principle, as the total प्राणशक्ति, as the total power behind the whole creation. And therefore it is also known as प्राण उपासना. And as we saw before if प्राण उपासना has to be introduced the glory of प्राण has to be talked about, प्राण स्तुति is necessary. And it is to talk about प्राण महिमा the प्राण विभूति that this second chapter is devoted. And in the third chapter प्राण उपासना will come. And the student asks the question what are the principles that are sustaining the body, what are the principles that glorify themselves and what is the principle which is the greatest among them. So thus the second question has got three sub divisions.

- i) One is what are the principles sustaining the body, कति देवाः विधारयन्ते and
- ii) The Second question is who all glorify themselves and
- iii) The third one is among all the sustainers, among all the sustaining principles which is the श्रेष्ठ, which is वरिष्ठ?

Of these three questions, the first two questions were answered in the second मन्त्र itself. What are the sustaining

principles? The ज्ञानेन्द्रियम्s, the कर्मेन्द्रियम्s, the पञ्चभूतs as well as the अन्तःकरणम् - mind, intellect. All these sustain the individual. This is answer to the first question - कति देवाः. एषः देवः आकाशः वायुः अग्निः आपः पृथिवी वाक् मनः चक्षुः श्रोत्रम् च. वाक् representing कर्मेन्द्रियम्s, चक्षुः श्रोत्रम् representing ज्ञानेन्द्रियम्s, मनस् representing अन्तःकरणम् and पञ्चभूतs. nineteen देवs, nineteen principles. In fact, पञ्चप्राणs also must be included in them and we should have said 24 principles, चतुर्विंशतितत्त्वानि प्रजाम् विधारयन्ते must have been the answer but here the प्राणs are excluded because later प्राणs are going to be introduced as the superior most of all of them. and therefore they are omitted here.

Now the second question was who glorify themselves. The answer is all these nineteen तत्त्वs, except पञ्चप्राणs, all of them glorify themselves. ज्ञानेन्द्रियs declare we are responsible for the continuation of the body. Similarly, कर्मेन्द्रियs glorify, similarly अन्तःकरणम् glorify, similarly पञ्चभूतम्s also. ते प्रकाशय अभिवदन्ति, they loudly proclaim. Here प्रकाशः is not light but here प्रकाशय means declaration, publicizing. So they loudly proclaim their glories. How? वयम् एतत् बाणम् अवष्टभ्य विधारयामः. We saw बाणम् as शरीरम्, वयम् शरीरम् अवष्टभ्य विधारयामः. We alone hold the body together and sustain the body. With this the second question also is answered.

Now we have to enter the third sub-question. And what was the question? कः पुनः एषां वरिष्ठः, among them who

is the वरिष्ठः? For that a story is going to come. Ok. मन्त्र number three.

### Verse No. 2.3

तान्वरिष्ठः प्राण उवाच मा मोहमापद्यथाहमेवैतत्पञ्चधात्मानं  
प्रविभज्यैतद्ग्राणमवष्टभ्य विधारयामीति तेऽश्रद्धाणा बभूवुः ॥ ३ ॥

You can understand. So what happened? प्राण came to know that all these nineteen तत्त्वs are unnecessarily arrogant and therefore one day, you have to imagine, प्राण called all these nineteen तत्त्वs. So you have to imagine that they are like people, they are personified in this section. And having called all of them वरिष्ठः प्राण उवाच. So the very adjective shows the status of the प्राण. So वरिष्ठः means श्रेष्ठः, the most powerful प्राण addressed all these nineteen तत्त्वs – ज्ञानेन्द्रियs, कर्मेन्द्रियs, पञ्चभूतs चत्वारि अन्तःकरणs - all these nineteen तत्त्वs he addressed, प्राणः उवाच. What is that? Some advice – pride goes before a fall. So please listen मा मोहम् आपद्यथ – never get deluded. मोहम् मा आपद्यथ – may you not get deluded regarding the glory or regarding the fact of who sustains the body may you not get deluded. Why? Because the fact is, this is the next sentence, this is the प्राण addressing the other देवताs, देवताs meaning इन्द्रियs etc. अहम् एव एतत् आत्मानं पञ्चधा प्रविभज्य – so I, the प्राण alone, am dividing myself into fivefold तत्त्वम्s. Here आत्मा means myself, reflexive pronoun. Not सच्चिदानन्द आत्मा. We are still in सूक्ष्म शरीरम्, then beyond that कारण शरीरम्. So here we are only at सूक्ष्म शरीरम् level. Because you should

remember the purpose of the उपनिषत्, it is to gradually take us from अन्नमय and dwell there for some time, प्राणमय dwell there for some time, so that we will be aware of each layer of our personality. Then alone if one day, you say this is अन्नमय, प्राणमय, मनोमय, विज्ञानमय, this is आत्मा, nothing will enter. Therefore, they have various methods so that we will be aware of our physical personality then we will be aware of our सूक्ष्म शरीरम् and that is why each उपासना is to make us recognize our each layer of personality. प्राण उपासना means we have progressed ourselves from अन्नमय to प्राणमय. That is the Vedantic significance. And therefore here आत्मा means प्राण आत्मा alone and not मुख्य आत्मा. Therefore, I divide myself. In how many ways? पञ्चधा प्रविभज्य – into five divisions which are known as प्राण, अपान, व्यान, उदान, समान. प्राण meaning the respiratory system, अपान meaning the excretory system, व्यान - the circulatory system, समान - the digestive system and उदान is the reversing system. So पञ्चधा आत्मानम् प्रविभज्य एतत् बाणम् अवष्टभ्य – through the पञ्चप्राणस I sustain or I hold the body together. See अवष्टभ्य is derived from the √स्थम्भ्. स्थम्भम् you would have heard. दीप स्थम्भम्. स्थम्भ means pillar. And what is the job of a pillar? In a big construction, pillar is the one which holds the whole construction together. Therefore, even though pillars are situated at regular intervals only but the whole complex is sustained by the pillar only. And that is the reason that in any organization or institution also if a

person is very important, we say he is the pillar of the organization. Therefore, pillar is that which holds other things together. And even when we want to hold a tree nearby what do we keep? We keep a pillar that is called स्तम्भः because स्तम्भनम् करोति. स्तम्भनम् means keeping it straight. Otherwise it will become bend. स्तम्भः means keeping it together, holding it together. So अवष्टभ्य means doing the job of a pillar. That is the literal translation, doing the job of a pillar, functioning like a pillar, अवस्थम्भनम् कृत्वा. And from which root alone the word स्तब्ध has also come. When a person stands like a pillar, when somebody comes he doesn't even bend in prostration, no humility at all, always walking too straight like a pillar, we call him स्तब्धः. All derived from one root that which is straight and that which holds other things straight. So अवष्टभ्य doing the job of a pillar विधारयामि – I sustain the whole individual. But what happens? Even though प्राण openly declared and even though it was a truth but unfortunately because of the vanity of these nineteen तत्त्वs they refused to believe that. So what did they do? ते अश्रद्धधानाः बभूवुः. Up to विधारयामि is a statement of प्राणः. So it is within quotation. प्राण said. And ते अश्रद्धधानाः is the words of उपनिषत्. So the उपनिषत् says in spite of प्राणs declaration ते means these nineteen तत्त्वs did not believe it, did not have faith in the statements of प्राण. Then what happened? प्राण has to prove it. Because when the words did not bless or did not give him the knowledge, then the प्राण has

to teach a lesson and that is what प्राण is going to do. Next मन्त्र.

### Verse No. 2.4

सोऽभिमानादूर्ध्वमुत्क्रामत इव तस्मिन्नुत्क्रामत्यथेतरे सर्व एवोत्क्रामन्ते तस्मिंश्च प्रतिष्ठमाने सर्व एव प्रातिष्ठन्ते । तद्यथा मक्षिका मधुकरराजानमुत्क्रामन्तं सर्वा एवोत्क्रामन्ते तस्मिंश्च प्रतिष्ठमाने सर्वा एव प्रातिष्ठन्त एवं वाङ्मनश्चक्षुः श्रोत्रं च ते प्रीताः प्राणं स्तुन्वन्ति ॥ ४ ॥

What did प्राण do? As it happens in the assemblies whenever there is a problem and they suggest and the leader does not listen, what do they do? Walkout. So don't think that they are recent only! In उपनिषत् itself the walkout is there. So प्राणः अभिमानात् ऊर्ध्वम् उत्क्रमते इव – so because of the अभिमान, because प्राण was insulted you know, because of the अभिमान, self-respect, because of the self-respect प्राण went out of the body. इव, इव is important, as it were. I am just going till the window sill only, by that time other ministers went and brought him back. So ऊर्ध्वम् उत्क्रमते इव. Here they are all put in present tense, we have to convert into past tense. The प्राण went out as it were. Because if the प्राण had really gone out what would have happened you know, this fellow would have collapsed. And therefore it pretended to go out. Then what happens? All the other principles they thought they can happily sit in the hall but they found they were also without their knowledge going out. And तस्मिन् उत्क्रामति – when the प्राण was going out अथ इतरे सर्वे एव उत्क्रामन्ते – all the other

nineteen तत्त्वs also were going out. Because their very existence and their very function are dependent on the प्राण alone and therefore उत्क्रामन्ते. And what did प्राण do? Again he came back तस्मिन् प्रतिष्ठमाने – and when प्राण again came back सर्वे एव प्रातिष्ठन्ते – all the nineteen तत्त्वs again came back. Thus प्राण was moving up and down and along with the प्राण the other powers were also moving up and down. Isn't it true? Whenever we fall sick, when the प्राणशक्ति is getting worse and worse you find that our speaking power is reduced. Normally, we can shout at the top of the voice which can be listened by the 7<sup>th</sup> neighbor, especially Indians are supposed to be wonderful shouters, but this fellow diarrhea two days or anything happens the प्राणशक्ति is gone, you will find that eyes are not able to see, the tongue is not able to taste, all the powers weaken. And again when the प्राणशक्ति comes back all the powers also come back along with that. And that is why in छान्दोग्य उपनिषत् also a similar story is given and when the शिष्य claims that he can remember the वेदs very well the teacher says 15 days I will not feed you properly and after 15 days he asked the शिष्य chant सामवेद and that too सामवेद, ऋग्वेद or यजुर्वेद can be managed. He could not even remember the मन्त्र properly, then the teacher says even the intellectual power is dependent on the food, again food standing for energy, प्राणशक्ति alone. And therefore not only ज्ञानेन्द्रियम्, not only कर्मेन्द्रियम् even the अन्तःकरणम् function because of the power given by the प्राणशक्ति alone.

And therefore along with the movement of प्राण they were also moving up and down. So, तस्मिन् च प्रतिष्ठमाने सर्वे एव प्रातिष्ठन्ते. And for this the teacher gives an example of मक्षिकाः, the honeybee. Among the honey bees also there is a leader. As long as that leader is there around all the other working bees, for them the caste system is very very definite, this working bee will be there, leader bee will be there, the producer bee will be there, it will not just do anything – queen, and when that moves out there is no question of whether is proper or improper, whether the other place is better or this place is inferior, no question, when this moves out all of them in lakhs in lakhs; if you want to drive a whole bunch of honey bee you need not do anything just that queen, that leader has to be put somewhere the others will automatically follow. And that is why they have given this example. You can imagine what an observation they have. मक्षिकाः मधुकरराजानम्. मधुकर means bee, राजा means the leader. उत्क्रामन्तम् – when the leader of the bee goes out, सर्वाः एव मक्षिकाः उत्क्रामन्ते – all the other working bees also. There was an article was about the white ant. The white ant and how they work, how there is a leader, that leader mother one will be bigger, and all the workers will come and work for it it seems. It was an interesting article. But of course, here it is honey bee. मधुकरराजानम् सर्वाः मक्षिकाः उत्क्रामन्ते. And तस्मिंश्च प्रतिष्ठमाने – when he stays in one place, they also stay; he moves, they also move. Like the best example

nowadays we can give is when there is a tourist and the tourist guide will be there and the all others will be walking behind him. When he stops all the people will stop, when he moves all the people will move, in the same way, सर्वाः एव प्रतिष्ठन्ते एवम्. Up to this is दृष्टान्त. Now he comes back to दार्ष्टान्त, the original. In the same way वाक् मनः चक्षुः श्रोत्रं च. So, वाक् representing कर्मेन्द्रियs, मनः representing अन्तःकरणम्, चक्षुः श्रोत्रं representing ज्ञानेन्द्रियs. You have to add even the पञ्चभूतs which constitutes the physical body; all of them. After श्रोत्रं च there must be a full stop. In the same way they also go and come back along with the प्राण alone. Then what happened? It was a direct proof. When the प्राण is, all the other तत्त्वs are. When the प्राण goes, all the other तत्त्व go. therefore, all of them are dependent on प्राण alone. This has been clearly proved by अन्वयव्यतिरेक method. Just as clay is, pot is. If clay is removed, pot is gone. And therefore pot is dependent on clay. In the same way all others are dependent on प्राण. Therefore, प्राण is the leader and all others are lead. Therefore, प्राण is वरिष्ठः and all others are under the वरिष्ठ प्राण alone. With this incidence all the nineteen तत्त्वs understood the glory of the प्राण and therefore ते प्रीताः. ते means these nineteen तत्त्वs were pleased. Why they were pleased? That getting angry प्राण did not permanently go, प्राण only taught a lesson and there afterwards it came back. There will be two types of leaders. Some people will punish permanently. Punishment should be in

such a way that no permanent damage is done. And therefore just a little bit teaching of a lesson and there afterwards everything is normal. And therefore प्रीताः, these nineteen तत्त्वs were pleased and प्राणं स्तुवन्ति – they started glorifying the प्राण. प्राण स्तुतिः, प्राण स्तवः, प्राण स्तोत्रम् they started doing. And the rest of this section, that is from verse number five onwards up to the end the thirteenth is going to be प्राण स्तुति alone. Because I had said the very purpose of the second chapter is the प्राण स्तुति only, all these stories are only for preparing the ground but the topic of this chapter is from the fifth मन्त्र alone, the glory of प्राणशक्ति. And that is why प्राणायाम also becomes very very important for the maintenance and now प्राणायाम is used for so many therapies, almost anything and everything is cured by sheer change of breathing. Just we will wonder sometimes because a person takes treatment from different pathies you know and every pathy cost minimum 500 nowadays and when somebody says that just take a few breathings, putting the hands like that or head like that, what is this, no expenditure at all, because unfortunately we think that if the doctor charges less the treatment is poor. That is why people also charge more. So when there is no expenditure also because that doctor becomes useless doctor according to people. So when there is no charge at all they wonder but they say so many things are all cured because it is the very प्राण flow in the system that keeps the whole thing going, by just adjusting the breathing the प्राण

flows. What is acupuncture again? It is again handling the प्राण of the system alone, where the प्राण is locked, where they pranic centers are there, including चक्रs and all are entirely handling of the प्राण. For what? The harmony of whole system. And therefore we should remember प्राणशक्ति is very much important and प्राणशक्ति is praised in our scriptures also. There is a श्लोक, for every पूजा when the आवाहनम् is done प्राण is invoked 'I am invoking that प्राणशक्ति'. And it is that glory of प्राणशक्ति which is sometimes known as कुण्डलिनी and all also are known as प्राणशक्ति alone. Only from the absolute standpoint प्राण also becomes another मिथ्या but from the relative standpoint प्राण is great and since we are only in the relative plane we have to accept the glory of प्राण. But at the same time we should not give it absolute reality also. From Vedantic aspect we will dismiss कुण्डलिनी शक्ति also but here we are in व्यावहारिक plane and therefore the glory of प्राण has to be accepted. And that is what is being talked about here. मन्त्र number five.

### Verse No. 2.5

एषोऽग्निस्तपत्येष सूर्य एष पर्जन्यो मघवानेष वायुः ।  
एष पृथिवी रयिर्देवः सदसच्चामृतं च यत् ॥ ५ ॥

So the glorification of प्राणशक्ति and प्राणशक्ति manifesting in two levels.

- i) One is at the individual level and
- ii) The other is at the cosmic level.

At this individual level प्राणशक्ति alone gives the power to the eyes for perception and the hearing power also belongs to प्राणशक्ति. Therefore, प्राणशक्ति appears as दर्शन शक्ति, श्रवण शक्ति, घ्राण शक्ति, स्पर्शन शक्ति all these are one प्राणशक्ति's manifestation. Just as one ruler has total power delegates various powers to each and every minister, finance minister, education minister and each minister is vested with some powers, all powers belonging to the king or the main head. Similarly, प्राणशक्ति is like the main repository of power which alone is appearing as दर्शन शक्ति, श्रवण शक्ति, घ्राण शक्ति, स्पर्शन शक्ति. Similarly, कर्मेन्द्रियs गमन शक्ति, वदन शक्ति and चिन्तन शक्ति. That is called as इच्छा शक्ति, ज्ञान शक्ति, क्रिया शक्ति स्वरूपिणी in ललितासहस्रनाम also it comes. These are all at the microcosmic, individual level.

And if you go to the total level it becomes the शक्ति of every देवता. The सूर्य देवता has got tremendous शक्ति power that also belongs to प्राणशक्ति, समष्टि प्राण. All solar energy belongs to समष्टि प्राण known as हिरण्यगर्भ. All the lunar energy, whatever energy including nuclear energy remember all of them according to our शास्त्र belongs to one प्राणशक्ति. In the atom it is nuclear energy, in the Sun it is solar energy, in the human being it is life energy. And in this मन्त्र mainly the power at the cosmic level is being pointed out. एषः अग्निः सन् तपति – so here we have to take it as समष्टि प्राणः, एषः समष्टि प्राणः otherwise known as हिरण्यगर्भ alone is burning as the अग्नि तत्त्वम्, as the अग्नि शक्ति. So अग्नेः दाहकशक्तिः

अपि प्राण शक्तिः एव. So, अग्निः सन् means अग्नि रूपेण तपति. एषः समष्टि प्राणः अग्नि रूपेण तपति. That means the burning power in the अग्नि belongs to this प्राणशक्ति alone. Then एषः सूर्यः – this प्राणशक्ति alone is manifest in the form of the Sun, सूर्यस्य तपन शक्ति or प्रकाशन शक्ति also you can take. अग्नि can be taken for heat energy, सूर्य can be taken for light energy. Whether it is heat energy or light energy, any energy belongs to the प्राणशक्ति alone. एषः पर्जन्यः – the rain is falling down, what a phenomenon! Imagine you have to take water and pour. How much energy is necessary? You can see at the cosmic level from the ocean tons and tons of water is just lifted. How much energy! Our local pump to take a little bit of water which is not there in the well it takes so much energy and breaks down on every other day. So how much what pump is lifting the whole oceanic water into the clouds and not only that it is taken from country to country, northeast rain for some time and sometimes southwest and different countries at different plains water is carried and poured. पर्जन्यः phenomenon you think. It is unimaginable. How much energy is involved, all that energy again belongs to the समष्टि प्राणशक्ति alone. Just we have to sit, we only say rain is not there. At least madras people know some value of rain. In केवल you wouldn't understand at all because four months only rain and rain. So only when we sit and think what is happening in the phenomenon of rain, something it is one of the greatest wonders of nature. Scientists will say

nature, we say it is प्राणशक्ति. And एषः मघवान्. मघवान् means इन्द्रः. इन्द्रः means the protector, the ruler, पालयिता. So he is the protector, the maintainer of all देवताs. काले वर्षतु पर्जन्यः. So the right time rain should come, everything should be done properly. Therefore, a leader is necessary and that also is the प्राणशक्ति alone. एषः वायुः – so प्राणशक्ति alone is in the form of वायु. वायु means what? That which moves about. In वायु itself there are many varieties.

आवहः प्रवहश्चैव संवहश्चोद्धहस्तथा । विवहाख्यः परिवहः परावह इति क्रमात् ॥

The वायु which is a gentle breeze, the वायु which is a powerful cyclone etc. So that power also is प्राणशक्ति alone. Then एषः पृथिवी. पृथिवी means the earth also. The earth has got tremendous power, the gravitational power is there and it is moving so powerfully. From where does this power come? Again that शक्ति also is प्राणशक्ति. So there is one word देवः. एषः and देवः should be connected. एषः देवः. देवः means प्राण. So एषः देवः this Lord प्राण alone. The purpose of using the word देवः is that we don't want to see it as as a blind energy alone, then it becomes a materialistic approach. To say that this whole world is pervaded by this energy, solar energy, nuclear energy, gravitational energy, electromagnetic energy, if you blindly say this it is all lifeless principle. So we want to see it as not mere materialistic but along with the चैतन्य तत्त्वम् we want to see. So we will not call it as nature, for us it is a living thing and therefore it is देवः. It is God, it is ईश्वर.

When you say nature you are seeing only matter or आत्मा, when you call it as god you are seeing the unseen चैतन्यम् also behind it. Therefore, what scientist see is correct but not complete. When he says nature's glory he is right but he is not complete because nature is not merely functioning, the nature, the inert principle is pervaded by a चैतन तत्त्वम्. It is not mere अपराप्रकृति, there is also पराप्रकृति. And then प्राणशक्ति becomes देवः हिरण्यगर्भः ईश्वरः. So this प्राणशक्ति alone is पृथिवी, in the form of पृथिवी तत्त्वम्. रयिः in this context means चन्द्रः, the moon. Because we have seen in the first section

आदित्यो ह वै प्राणो रयिरेव चन्द्रमा रयिर्वा एतत्सर्वं यन्मूर्तं चामूर्तं च ॥ ७ ॥

In the previous section it came. रयिरेव चन्द्रमा. Then सत् च असत् च. सत् means all मूर्तवस्तुs all things with form, which have got forms. And असत् means अमूर्तम् or formless. मूर्तञ्च अमूर्तञ्च. Because now science has clearly proved that the very same energy condensed alone is the matter. Matter broken alone becomes energy. And therefore, प्राणशक्ति condensed alone is all the मूर्तवस्तुs and प्राणशक्ति alone is अमूर्तवस्तुs or अमूर्त powers also. And अमृतं च. Here अमृत means देवानाम् अन्नम् अमृतम्. In the mythological sense, not in Vedantic sense. यत् देवानाम् अन्नम् that is also प्राणशक्ति alone. The scientists have not combined all the energies because they have been able to reduce into four or five शक्ति but they are not been able to join all these शक्ति together and see as one. But in our शास्त्रs all these शक्ति have been join

प्रश्न उपनिषत्

द्वितीयः प्रश्नः

together and that is called प्राणशक्ति. Einstein worked for that and before his death you could not complete it, still they are all working they say. We know the answer. If we say they won't hear. So we know the answer that it is प्राणशक्ति. Continuing;

### Verse No. 2.6

अथा इव रथनाभौ प्राणे सर्वं प्रतिष्ठितम् ।  
ऋचो यजूंषि सामानि यज्ञः क्षत्रं ब्रह्म च ॥ ६ ॥

In short, सर्वम् प्राणे प्रतिष्ठितम्. In fact, everything is based on प्राण alone. So if the whole creation is resolved, it will be resolved into प्राण. Because our topic is up to प्राणमय level. Because remember after sometime we say अन्योऽन्तर आत्मा मनोमयः. So beyond energy also we will go to the thought power. Even thought can lift things, hypnotize, change things, this kinetic psychokinetic they say, so there afterwards we will say thought power is more than the energy outside, then we may say knowledge is more still powerful, विज्ञानमयकोश. But at this we are only from lkg to ukg, then afterwards BSc, MSc, PhD etc. But in this section we are looking at the Ultimate as the energy, प्राण. And therefore it is said in तैत्तिरीय also we have seen

प्राणं देवा अनु प्राणन्ति । मनुष्याः पशवश्च ये । प्राणो हि भूतानामायुः । तस्मात् सर्वायुषमुच्यते । ॥ तैत्तिरीयोपनिषदत् २-३-१ ॥

So प्राण's glory also we saw. The same thing is said here. सर्वम् प्राणे प्रतिष्ठितम्. What are all? ऋचः यजूंषि सामानि – all the वेदs, यज्ञः क्षत्रं ब्रह्म च. यज्ञः means यागs, sacrifices. क्षत्रम् means all the क्षत्रियs. ब्रह्म means all the ब्राह्मणs. Here ब्रह्म does not mean सत्यम् ज्ञानम् अनन्तम् ब्रह्म. ब्रह्म means ब्राह्मणs, क्षत्रियs. Because these are all respected ones that are enumerated. वेद is highly respected, यज्ञ is highly respected, ब्राह्मण क्षत्रियs are highly respected and therefore पिप्पलाद enumerates them. But we should remember they are only representatives, through them the whole creation is included. Therefore, in short, all of them प्राणे प्रतिष्ठितम् they are based on प्राण. Minus प्राण nothing can survive. And for this an example is given. What is that? अरा इव रथनाभौ. The example of a wheel. It is a common example often given. We have seen in मुण्डकोपनिषत् also.

अरा इव रथनाभौ संहता यत्र नाड्यः । ॥ मुण्डकोपनिषत् २-२-६ ॥

So in the wheel the रथ-नाभी is the hub, the central part of the wheel. अराः is the spokes of the wheel. The spokes are connecting to the outer rim and therefore it appears as though the outer rims are supported by the spokes. The glory seems to belong to the spokes but really the glory does not belong to the spokes because the spokes themselves are connected to the central hub alone. And therefore the one single central hub alone sustains the whole rim of the wheel through various spokes. So each spoke can be taken as इच्छाशक्ति, क्रियाशक्ति or दर्शन शक्ति, स्पर्शन शक्ति, स्मरण शक्ति, चिन्तन शक्ति.

Each spoke is like one-one शक्ति coming from the central प्राणशक्ति. And through various शक्ति's the whole rim of creation is maintained and that is why the rim is smoothly moving. If the spokes are removed or if the central hub is removed the whole wheel will be flat. It cannot survive. In the same way, imagine the whole creation as the rim each power behind the creation as the spokes and प्राण as the hub. A wonderful meditation. So each idea is for meditation, प्राण उपासना. Whole creation is rim, each power in the creation is a spoke and the प्राण is the central hub. From प्राण alone each one, whether it is gravitational force, solar or nuclear or an individual, any force comes from the प्राणशक्ति alone. We will see in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय  
पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

Through the story the greatness of प्राणशक्ति is brought out in this section. All the ten sense organs ज्ञानेन्द्रियम्s and कर्मेन्द्रियम्s, as well as four अन्तःकरणs all of them are able to efficiently function only because of प्राणशक्ति. And if we extend this to the समष्टि level each इन्द्रियम् represents one-one देवता. The total ज्ञानेन्द्रिय शक्ति is represented in the ज्ञानेन्द्रिय देवताs. Similarly, कर्मेन्द्रिय शक्ति is represented by कर्मेन्द्रिय देवताs and अन्तःकरण शक्ति is represented by अन्तःकरण देवताs and प्राणशक्ति is represented by the समष्टि हिरण्यगर्भ देवता. Therefore, extending this rule to microcosmic level we have to say all the देवताs are also functioning only because of the समष्टि प्राणशक्ति. Just as individual organs are functioning through व्याष्टि प्राणशक्ति, similarly all the देवताs are functioning because of the समष्टि प्राणशक्ति alone. And if you have to put in scientific language, we should say all the powers the creation, whether it is the power of raining or whether it is the power of the planetary motion or whether it is the power of gravitational pull or whether it is the power of the atoms, whatever be the power in the creation all of them are because of one fundamental basic power known as प्राणशक्ति. Remember this is the हिरण्यगर्भ देवता alone is looked here as प्राणशक्ति. And when we are worshipping प्राणशक्ति we should remember we are not merely worshipping the material power. If we worship only the material power we will become materialistic. Then it cannot come under religion at all. So we appreciate the glory

of total force or total power but the power pervaded by intelligence principle, the चैतन तत्त्वम् also, which is unseen. If you worship solar energy you are a materialist, if you worship सूर्य देवता you become a religious devotee. Solar energy does not include the intelligence behind but when you worship सूर्य देवता it includes both of them - the intelligence principle as well as the solar energy, the material aspect also. And therefore प्राणशक्ति is not mere material, brutal, inert force it is not but it is हिरण्यगर्भ देवता. That is what I said in our पूजा also we worship प्राणशक्ति as mother. That is why I was telling in the last class, that मन्त्र is

रक्ताम्भोधिस्थ पोतोल्लसदरुण सरोजाधिरूढा कराब्जैः पाशं  
कोदण्ड मिक्षुद्भवमणिगुण मप्यंकुशं पंचबाणान् ।  
बिभ्राणासृक्कपालं त्रिनयनलसिता पीनवक्षोरुहाद्या देवी  
बालार्कवर्णा भवतु सुखकरी प्राणशक्तिः परा नः ॥  
देवीभागवतपुराणम् ११-०८-१९ ॥

So देवी प्राणशक्ति it is said. That means देवी indicates the intelligence principle, प्राणशक्ति indicates the power behind it. If one is अपराप्रकृति, the other is पराप्रकृति; if one is माया, the other is ब्रह्मन्. Therefore, उपासना is on both of them together. And there is another reason also why we take both of them together; why we are not taking mere power alone. Because we should remember उपासना must be always on an उत्कृष्ट वस्तु, worship must be always of an उत्कृष्ट वस्तु, something superior to us. If you are taking शक्ति as a mere force alone then it becomes an inert principle and as an inert

principle it is never superior to a human being, who is a चेतन principle. Therefore, as a चेतन principle I can never worship any natural force alone because it is after all inert, however powerful it might be a चेतन, an ant is superior to even the most powerful nuclear energy. Because of a simple plus point that it is चेतनम् whereas the other one is inert. Therefore, if you are taking sheer natural force it is निकृष्टम् अचेतनत्वात् therefore, we cannot do उपासना up on it. But if you take the power along with the intelligence principle it becomes हिरण्यगर्भ देवता and as a देवता it is superior therefore, we can do उपासना. So therefore what I want to emphasize here is here it is not mere worship of शक्ति but it is शक्ति along with शिवम्, i.e., शक्ति along with the चेतनम्. शक्ति includes शिवम्, शिवम् includes शक्ति. Ok. Now it is said here in the sixth मन्त्र : अरा इव रथनाभौ प्राणे सर्वं प्रतिष्ठितम् । And here the world प्राण refers to समष्टि प्राण, समष्टि प्राणे the whole cosmos with all with its varieties of powers is based upon the प्राणशक्ति alone. And the example we saw in the last class अरा इव रथनाभौ, just as the spokes of a wheel is supported by the central part of the wheel, the hub. The spokes are many but the hub is one, powers are many प्राणशक्ति is one and the very strength of the spoke is gathered from the central hub alone. And therefore अरा इव रथनाभौ. And not only them and the following things also ऋचः यजूंषि सामानि, the entire वेदs. So it represents all the वेदs. The ऋग् यजुस् and साम are the names of the types of मन्त्रs. So it is not a reference to

वेदs alone. If it is referring to वेद then fourth वेद is left out. If it is referring to मन्त्रs all the four वेदs are included because four वेदs have got only three types of मन्त्रs. If you include the types of मन्त्रs then it means you have included all the four वेदs. So ऋग् means ऋग् मन्त्रः and यजुस् means यजुर् मन्त्रः and साम means साम मन्त्रः. अथर्वणवेद also consist of only these types of मन्त्रs. Either it must consist of ऋग् type of मन्त्रs or it should consist of यजुस् type of मन्त्रs. Therefore, if you take the type of मन्त्रs the four वेदs are included. And what are the types of मन्त्रs? We had seen in मुण्डकोपनिषत्.

तत्रापरा ऋग्वेदो यजुर्वेदः सामवेदोऽथर्व वेदः

शिक्षा कल्पो व्याकरणं ॥ मुण्डकोपनिषत् १-१-७ ॥

There I had explained. So just I will remind you. ऋग् is the metrical मन्त्रs, यजुस् is prose type of मन्त्रs and साम is मन्त्रs set to music. And all the four वेदs have got only these types of मन्त्रs. And ऋग्वेद is called ऋग्वेद because it predominantly contain ऋग् type of मन्त्रs, not watertight compartment, ऋग्वेद also contains is यजुर् मन्त्रs, यजुर्वेद also contains ऋग् type of मन्त्रs. But it is called ऋग्वेद because predominantly ऋग् type of मन्त्रs. Similarly, यजुर्वेद also. So, ऋचः यजूंषि सामानि and not only that यज्ञः – so the rituals prescribed in these three वेदs. वेदप्रतिपादितो यज्ञः न केवलम् वेदः परन्तु वेदप्रतिपादितो यज्ञः and these यज्ञs have meaning only when there are some people to perform them otherwise what is the use. Isn't it? So ब्रह्म च क्षत्रम् च. So क्षत्र refers to क्षत्रिय वर्णs, all the क्षत्रिय जाति people are together called a

क्षत्रम्, it is a collective noun like people etc., group of क्षत्रियs. Similarly, ब्रह्म refers to the group of ब्राह्मणs. The ब्राह्मणs are those who perform the यज्ञs and क्षत्रिय are those who protect the यज्ञs. As we see in रामायण also, one performs and another support the यज्ञ - financial support, security support because in those days also सुबाहु, मारीच terrorists were there remember and therefore there must be paramilitary force. So that is all the job of क्षत्रियs and they cannot perform the याग they are the ब्राह्मणs. So therefore, those two are enumerated and what is the तात्पर्य here. It is not the enumeration, the तात्पर्य is all of them are supported by प्राणशक्ति. Without प्राणशक्ति ब्राह्मण cannot perform याग, without प्राणशक्ति क्षत्रिय cannot protect the याग. And therefore प्राण is the fundamental force of the creation. Continuing;

### Verse No. 2.7

प्रजापतिश्चरसि गर्भे त्वमेव प्रतिजायसे ।  
तुभ्यं प्राण प्रजारित्वमा बलिं हरन्ति यः प्राणैः प्रतितिष्ठसि ॥ ७ ॥

Remember, all these are प्राण स्तुति, which has started from number five onwards up to the end it will be प्राण स्तुति alone. त्वम् एव प्रजापतिः – you alone are प्रजापतिः, the Lord of creative power. Because remember ब्रह्म is the creator only because of creative power, विष्णु is a protector only because he has the power of protection, similarly शिव is the destroyer because of the power of destruction. These are all only three divisions of one प्राणशक्ति. प्राणशक्ति alone becomes as इच्छाशक्ति, क्रियाशक्ति, सृष्टिशक्ति, संहारशक्ति. They say

पञ्चकृत्य परायणा ॥ श्री ललितासहस्रनामस्तोत्रम् ६४ ॥

So सृष्टि स्थिति संहार आविर्भाव तिरोभाव or निग्रह अनुग्रह remember each one is a peculiar faculty. Every faculty is a power and therefore he says प्रजानाम् पतिः. The creative power you are. And what you have done? This total creative power alone is now available in every individual. So everything has the capacity to reproduce its own species, which is again peculiar power, शक्ति alone. The power of reproduction, the power of propagation of one's own species and not only that this power is again divided into two - one in the male and another in the female. And therefore here he says गर्भे त्वम् एव चरसि – in the body of male and female, here गर्भे should include both of them, पितृगर्भे and मातृगर्भे and गर्भे here means within. So within the male also there is a creative power and within written in the female also there is a creative power. Only when both these creative powers join together a child is born. And this creative power is who? त्वमेव गर्भे चरसि.

प्रजापतिश्चरति गर्भे अन्तः । अजायमानो बहुधा विजायते ॥ पुरुषसूक्तम् ॥

So प्रजापतिः सन् त्वम् गर्भे चरसि, you alone are born as every being. But अजायमानः there it is a different context. But here it is purely the creative power that is said. And not only you are moving within the male and female as the creative power, त्वमेव प्रतिजायसे – you alone are later born in the form of the parents. Because every child has got a form

according to the parents, many characteristics are hereditary. That is why the word प्रतिजायसे is used. प्रति means प्रतिरूपम्; पितुर्मातुश्च प्रतिरूपः सन् प्रतिजायसे. Some children look like mother, some children look like father and if there is a big family with many members then there will be alternatives. Even in the color sometimes you can see fair dark fair dark. So therefore, you alone are born in the form of, in the mould of the parents. So प्रतिरूपः सन् जायसे, you alone are. And not only that हे प्राण तुभ्यम् तु इमाः प्रजाः बलिम् हरन्ति – in fact, all beings are giving oblation to you alone. How is it? So the offering of the बलि is the activities of each sense organs. You have to remember

आत्मा त्वं गिरिजा मतिः सहचराः प्राणाः शरीरं गृहं  
पूजा ते विषयोपभोगरचना ॥ शिवमानस पूजा ४ ॥

Therefore every perception शब्दस्पर्शरूपरसगन्ध they are all offerings given to whom? the power called प्राणशक्ति alone. Because even if it is in the form of food it is going to what? the digestive power only, which is an again another aspect of प्राणशक्ति. And therefore, every moments activity is an offering the to प्राणशक्ति alone. And how do you know that? Because of the offering प्राणशक्ति alone becomes stronger. And when the offering stops what happens? What is its sign? प्राणशक्ति declines and even a person perishes if all of them stops. And therefore प्रजाः here refers to इन्द्रियाणि, इन्द्रियरूप प्रजाः. तुभ्यम्, प्राण is सम्भोदन, हे प्राण. Because you should remember this is prayer by whom? The sense organs. To

whom? प्राण. And therefore sense organs are addressing प्राण here, हे प्राण all the people are only offering oblations to you. And because of what reason? यः प्राणैः प्रतितिष्ठसि – because you are surrounded by various इन्द्रियस. Here प्राण means again इन्द्रियाणि. इन्द्रियस are called प्राण because every इन्द्रियम् has got one-one power. The eyes have got as I told the other day दर्शन शक्ति, ears have got श्रवण शक्ति and each of this शक्ति is nothing but manifestation of one प्राणशक्ति. And therefore, essentially दर्शन शक्ति also is प्राण, स्पर्शन शक्ति also is प्राण. And therefore every इन्द्रियम् is known as प्राण alone. That is why in मुण्डकोपनिषत्

सप्त प्राणाः प्रभवन्ति तस्मात्

सप्तार्चिषः समिधः सप्त होमाः । ॥ मुण्डकोपनिषत् २-१-८ ॥

There also the word प्राण is used in the sense of sense organ. And that is also very clear because when the food is not given and the प्राणशक्ति is not strengthened दर्शन शक्ति weakens. So because of the hunger the eyes do not function. If you are hungry ears cannot listen. All of them happen and therefore the प्राण is the उपादान कारणम् and all these शक्ति's are कार्यम्. Therefore, उपादान कारणरूप प्राणम् व्यतिरिक्त इन्द्रिय शक्तयः न सन्ति. प्राणम् व्यतिरिक्त इन्द्रियाणि न सन्ति. प्राणस्येव कारणत्वात् इन्द्रियानाम् कार्यत्वात्. Continuing;

### Verse No. 2.8

देवानामसि वह्निमतः पितॄणां प्रथमा स्वधा ।  
ऋषीणां चरितं सत्यमथर्वाङ्गिरसामसि ॥ ८ ॥

देवानाम् वह्निमतः अग्निः. वह्नि means the one who carries the oblation. वहति इति वह्निः. And here तमः is the superlative. You are the greatest carrier of oblation among the देव, which is none other than अग्नि. So here it is referring to अग्नि देवता alone. So you are अग्नि देवता, the greatest carrier of all oblations. To whom? To the respective देवताs. When you say इन्द्राय स्वाहा you offer it only to अग्नि. Remember, अग्नि is the courier service. Anywhere you offer it will just go there and give it without committing a single mistake. The wrong address or return without delivery all are not there. And not only that पितॄणाम् प्रथमा स्वधा – and you are the first oblation that is given to the forefathers, the पितृs, ancestors. So this is based on the ritualistic tradition. That is before performing any big पूजा or worship at house or at home initially they have to do नान्दी श्राद्धम्. Any function whether it is विवाह, whether it is उपनयनम् or any कर्म before that there is a ritual called नान्दी श्राद्धम्. Generally, they say नान्दी. नान्दी refers to नान्दी श्राद्धम्. In fact, because of this the word नान्दी has become an idiom for anything that is done in the beginning. In मलयाळम् and all they very commonly use this is a नान्दी. So नान्दी means anything that is done in the beginning as a preparation, it refers to a श्राद्धम्, it is a worship of the ancestors. Because any good कर्म is done only for the greatness of the family and for the perpetration of the कुलधर्म. When son or daughter gets married it is only continuation of the कुल परम्परा, कुलधर्म, therefore naturally, we want to

receive the blessing of those forefathers, because of whom now we are what we are. And not only that if we remember them we will try to retain the dignity also. And therefore the blessing is asked for everything and therefore this offering is always the first, even before the इन्द्र or अग्नि any देवता, the first offering goes to पितृs in नान्दी श्राद्धम्. And the offerings to पितृs is technically known as स्वधा. पितृणाम् अन्नम् स्वधा इत्युच्यते. So the offerings to forefathers is technically known as स्वधा. पितृभ्यो स्वधा. In the case of देवताs what do we say? इन्द्राय स्वाहा, यमाय स्वाहा, प्रजापतये स्वाहा, अग्नये स्वाहा but when it comes to forefathers we should not say स्वाहा but we have to say स्वधा, पितृभ्यो स्वधा. And therefore स्वधा refers to पितृणाम् अन्नम् and here he says that अन्नम् also is none other than प्राणशक्ति alone. पितृणाम् प्रथमा स्वधा, you are the first offering given to the forefathers before the performance of any ritual. And not only that ऋषीणाम् सत्यम् चरितम् त्वम् असि. So this line is interpreted in two ways.

i) First is the literal meaning itself is taken, वाच्यार्थः. So, ऋषीणाम् चरितम् means what? The activities of the ऋषिs, the way of life of the ऋषिs. And what type of the way of life it is? सत्यम् चरितम् – which is the truthful way of life, which is the valid way of life, which is a purposeful way of life. Because their way of life is useful to them as well as others. Ours is असत्यम् चरितम्, neither useful to us nor for others. That is why special adjective सत्यम् is given. Because when

we take the balance sheet on our last days we find that nothing has been attained. Therefore it is said

इह चेदवेदीदथ सत्यमरित

न चेदिहावेदीन्महती विनष्टिः । ॥ केनोपनिषत् २-७ ॥

So, ऋषीणाम् चरितम् is सत्यम्. How do we know? Because those ऋषिs we still remember. विश्वामित्रs contribution, or अथर्वा अङ्गिरसाम् their contribution.

अथर्वाङ्गिरसः पुच्छं प्रतिष्ठा । तदप्येष श्लोको भवति । ॥  
तैत्तिरीयोपनिषत् २-३ ॥

They have all contributed. So ऋषीणाम् सत्यम् चरितम्. And as a representative two ऋषिs are mentioned here, अथर्वा and अङ्गिरस्. So you are also the purposeful activities of ऋषिs like अथर्वा, अङ्गिरस् etc. This is the first interpretation, which is not of शङ्कराचार्य's.

- ii) So now शङ्कराचार्य's interpretation is he takes ऋषि as sense organs, इन्द्रियाणि. How can he take like that? He gives the reason also, he will not just blindly write. ऋषति जानाति because the sense organs are the one which perceive things and ऋष् means to perceive, to know and sense organs are the knowers of the colors, smell etc., and therefore they are called ऋषिs. And अथर्वा, अङ्गिरस् is adjective to sense organs. अथर्वा is also another name of sense organ alone, which means अथर्वयति, पुष्पाति इति अथर्वा. That which sustains the life of all beings. Sense organs are very important for the sustenance of the living beings, because whether it is eating or whether it

is seeing, for everything what is the basis? sense organs alone. So without sense organs a person cannot survive therefore, अथर्वयति, पुष्णाति इति अथर्वा, the nourishers, the sustainers. And अङ्गिरस also means sense organs. How? अङ्गि means देहः. Why अङ्गि is देहः? Because it has got many अङ्गs, अङ्गानि अस्य सन्ति इति अङ्गि. So अङ्गि means शरीरम्, देहः. रसः means essence, सारभूतः. So, अङ्गिरस means अङ्गिनाम् देहानाम् रसः सारभूतः is अङ्गिरसः. And sense organs are the सारभूत of all the people. And therefore, both अथर्वा and अङ्गिरस् refers to the sense organs alone. And their चरितम् means all their functions. So the functions of all the sense organs who nourish the individual and who is the essence of the individual is also the प्राणशक्ति alone. Ok. Continuing;

### Verse No. 2.9

इन्द्रस्त्वं प्राण तेजसा रुद्रोऽसि परिरक्षिता ।  
त्वमन्तरिक्षे वरसि सूर्यस्त्वं ज्योतिषां पतिः ॥ ९ ॥

All simple, you can understand. हे प्राण! त्वम् इन्द्रः तेजसा असि – by your power because इन्द्र is the अधिदेवता of बलम्.

इन्द्रो मे बले श्रितः । बलं हृदये । हृदयं मयि ।

So हस्तयोरिन्द्रः । etc., we have seen in तत्त्वबोध. So तेजसा here तेजस् means power, by your power you are none other than इन्द्रः himself. And रुद्रोऽसि परिरक्षिता. So normally, रुद्र is given as the destroyer but here रुद्र is described as

परिरक्षिता, as a protector. So from this it is very clear that ब्रह्म विष्णु शिव are only divisions that we make, really speaking ब्रह्म is also doing all the three functions, विष्णु also is the three and शिव also is the three. It is one deity which we are naming as ब्रह्म विष्णु and शिव. Essentially there is no difference at all. Otherwise if you read रुद्रम् in many places the prayer to the Lord is for the protection alone.

मा नो'महान्तमुत मा नो'अर्भकं मा न उक्षान्त-मुत मा न उक्षितम् । मा नोऽवधीः पितरं मोत मातरं प्रिया मा नस्तनुवो' रुद्र रीरिषः ॥ १०-७॥ मानस्तोके तनये मा न आयुषि मा नो गोषु मा नो अश्वेषु रीरिषः । वीरान्मा नो' रुद्र भामितोऽवधी-हृविष्मन्तो नमसा विधेम ते ॥ १०-६॥

These two are very important मन्त्रs, prayers because in this protection for all the things from all dangerous are asked for, even अमरनाथ trekkers can chant this. Because not only the parents should be protected, I should be protected, my wife and children should be protected, even the child in the womb, मा नो'अर्भकं मा न उक्षान्त-मुत मा न उक्षितम्. उक्षितम् means the child which is just growing in the womb, it maybe one month or one week even let that be protected. And not only that let my vehicles, pets, pets also are included because रुद्रम् envisages that we will have all kinds of dogs, and other things after sometime therefore let them also be happy. And of course the famous मन्त्र is there

ॐ त्र्यम्बकं यजामहे सुगन्धिं पुष्टिवर्धनम् ।

where Lord is worshipped for what? Immortality, not as a destroyer Lord but as a protector Lord, the Lord who is auspicious, सुगन्धिं पुष्टिवर्धनम् न तु नाशकम् परन्तु पुष्टिवर्धनम्. That is why the very word शिवः means what? शान्तम् शिवम् अद्वैतम् मङ्गलम् alone. And the very word रुद्र refers to what? रुः means दुःखम्, रु द्रावयति इति रुद्रः. रुः means दुःखम्, √रु रौति – to cry. रौति, रुतः, रुवन्ति. And रुः means दुःखम्, crying. द्रावयति. द्रवति – to go, द्रावयति means the cause to go. The one who makes all the sorrows to run away from you. That is a रुद्र. So here it is the protector रुद्र. So when the रुद्र is destroyer what do we say? रोदयति इति रुद्रः. The one who causes you to cry. The same word can be used in two ways. Because at the time of death he makes you cry. If not you other people. Either you cry or others cry or both of you cry. So रोदयति इति रुद्रः. Here it is not रोदयति, न तु रोदकः परन्तु आनन्दकः. That is why it is said परिरक्षिता, you are the protector.

उर्वारुकमिव बन्धनान्मृत्योर्मुक्षीय माऽमृतात् ॥

परिरक्षिता रुद्रः त्वम् असि. त्वम् अन्तरिक्षे चरसि. So here also two interpretations. Either you can add त्वम् अन्तरिक्षे सूर्यः सन् चरसि you are moving in the अन्तरिक्षम्, अन्तरिक्षम् means आकाश, as the Sun god or you can supply वायुः and say त्वम् अन्तरिक्षे वायुरूपेण चरसि and सूर्यः becomes a separate sentence. The second seems to be better because both will come. त्वम् अन्तरिक्षे वायुरूपेण चरसि – you alone are the वायु, which is moving about in the अन्तरिक्ष. And त्वम् एव

**सूर्यः ज्योतिषाम् पतिः** – you alone are Sun god, who is the Lord of all luminaries. So the idea is what you know from ब्रह्मन् onwards we have got so many cause-effect series is there. And when you take the final effect it is nothing but the manifestation of its cause and that cause is manifestation of its cause and that causes is the manifestation of its cause. Therefore, every cause can be praised as the effect. You can praise the clay as you alone are the pot, you alone at the plate, you alone are the mug. So this is the glorification of the clay. Then suppose you go further. This is for the grossest mind. You start with clay स्तुति, मृत् स्तुति, don't think it is a joke. There is a सूक्तम् called मृत्तिकासूक्तम्.

मृत्तिके हर मे पापं यन्मया दुष्कृतं कृतम् । मृत्तिके ब्रह्मदत्ताऽसि  
काश्यपेनाभिमन्त्रिता । मृत्तिके देहि मे पुष्टिं त्वयि सर्वं  
प्रतिष्ठितम् । मृत्तिके प्रतिष्ठितं सर्वं तन्मे निणुदि मृत्तिके । तया  
हतेन पापेन गच्छामि परमां गतिम् ॥

मृत्तिकासूक्तम् is there. So there the idea is what? You go to the immediate cause, i.e., पृथिवी. Then there afterwards once your mind has reached still subtler level, what is the cause of पृथिवी? जलम्. Therefore, you glorify जलम् as everything in the creation. And once you have advanced a little bit more you say अग्नि तत्त्वम् is everything. Thus अग्निसूक्तम् will come. And a little bit more advanced you go to the वायु. In fact, we are in the वायु level, प्राणशक्ति. What is प्राणशक्ति? वायुः. And then we will go to आकाश स्तुति. Because each one of the later ones are the cause of the former ones. And from

there we go to माया शक्ति and then ultimately if we survive through all these stages then we go to ब्रह्मन्.

मयि एव सकलम् जातम् मयि सर्वम् प्रतिष्ठितम् । ॥  
कैवल्योपनिषत् १-१९ ॥

So here now we are in the fourth stage वायु स्तुति we have come. And therefore, the स्तुति will be similar. What is that? You alone are the cause, from you everything else is coming, because of you everything survives and into you alone everything resolves. The praise is the same and even the example like अरा इव स्थनाभौ this can be used for the पृथिवी, this can be used for the जलम्, अग्नि, वायु, ultimately to ब्रह्मन्. But the only thing is the स्तुति of all other things is only आपेक्षिक स्तुति but the स्तुति will fit cent percent only do ब्रह्मन्. But to प्राण also it relatively works, to अग्नि also it relatively works. So that is why the स्तुति is similar. So you are वायु, you are अग्नि, and in the विश्वरूप दर्शन योग we have gone to still higher stage, there the ईश्वर we have gone to. Ok. Continuing;

### Verse No. 2.10

यदा त्वमभिवर्षसि अथेमाः प्राण ते प्रजाः ।  
आनन्दरूपास्तिष्ठन्ति कामायान्नं भविष्यतीति ॥ १० ॥

So here it is praised as the वर्षः the very rain. So we know the value of rain very much. So he says हे प्राण! त्वम् अभिवर्षसि – so you alone raining, pouring in the form of rain, अभितः वर्षति. So we are not able to fill up any one of the lakes but

one full-fledged rain means the whole Redhills and all will be filled up, remember how much power must have gone into it. हे प्राण! you are the power because of which the rain is pouring down. Here also प्राण is सम्भोदन. हे प्राण! हे प्राणशक्ति! And when the rain comes what happens to the people? अथ इमाः प्रजाः आनन्दरूपाः तिष्ठन्ति – so all the people become full of आनन्द. That is why तृप्तिरिति वृष्टौ । बलमिति बिद्युति । यश इति पशुषु । ज्योतिरिति नक्षत्रेषु । There is a तृप्ति in the वृष्टि. Where does it come? It comes in भृगु वल्ली of तैत्तिरीयोपनिषत्. वृष्टि has got तृप्तिः in it. That is said here, आनन्दरूपाः तिष्ठन्ति. Why people are happy? Of course, drinking water will be available and not only that

अन्नाद्वै प्रजाः प्रजायन्ते । ॥ तैत्तिरीयोपनिषत् ॥

From that alone the food has to come. Therefore, कामाय अन्नम् भविष्यति – there will be sufficient food. कामम् here means यथेष्टम्, as much as a person wants. So, कामाय अन्नम् भविष्यति इति हेतोः आनन्दरूपाः, this is the thinking of the people. Therefore, it must be within inverted commas. कामाय अन्नम् भविष्यति – we will have plenty of food and therefore the price of the rice will come down. But normally कामाय अन्नम् भविष्यति इति चिन्तया with this thought आनन्दरूपाः तिष्ठन्ति. This is one interpretation. Here also another interpretation they give. यदा त्वम् अभिवर्षसि इमाः प्रजाः प्राणते. प्राणते together is taken. All the people survive, so, प्राणते means they breathe. That means they survive. Because the very living depends up on the rains. So otherwise this year or

previous year there was famine in Africa, every place there was famine, how there is a global problem if the rain is not proper. They say that the temperature of the earth is increasing, lot of problems are there. And if it goes like that the very survival becomes a very big problem. Therefore, हे प्राण! यथा त्वम् अभिवर्षसि तथा इमाः प्रजाः प्राणते. प्राणते means प्राणन्ते. प्राणन्ते means प्राणन्ति. प्राणन्ति means जीवन्ति. So this is also शङ्कराचार्य's alternative interpretation. More we will see in next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

प्रजापतिश्चरसि गर्भे त्वमेव प्रतिजायसे ।  
तुभ्यं प्राण प्रजारित्वमा बलिं हरन्ति यः प्राणैः प्रतितिष्ठसि ॥ ७ ॥

देवानामसि वह्निमतः पितॄणां प्रथमा स्वधा ।  
ऋषीणां चरितं सत्यमथर्वाङ्गिरसामसि ॥ ८ ॥

इन्द्रस्त्वं प्राण तेजसा रुद्रोऽसि परिरक्षिता ।  
त्वमन्तरिक्षे चरसि सूर्यस्त्वं ज्योतिषां पतिः ॥ ९ ॥

यदा त्वमभिवर्षसि अथेमाः प्राण ते प्रजाः ।  
आनन्दरूपास्तिष्ठन्ति कामायान्नं भविष्यतीति ॥ १० ॥

From fifth मन्त्र onwards the glorification of प्राण is being done both at the आध्यात्मिक level, i.e., the subjective level as well as at the आधिदैविक level, the objective level. At आध्यात्मिक level, प्राण is the basic शक्ति which alone is manifesting as ज्ञानेन्द्रिय शक्ति, कर्मेन्द्रिय शक्ति as well as अन्तःकरण शक्ति, चिन्तना शक्ति. So thus one basic प्राणशक्ति alone is manifesting as various इन्द्रिय शक्तis. This is at आध्यात्मिक level. And coming to आधिदैविक level, one प्राणशक्ति alone is manifesting as various forces in the nature, whether it is the force of rain, or thunder or lightning or wind or gravitation, all the powers, whether it is atomic energy or solar energy or electromagnetic energy to use scientific expression, all types of powers, शक्तis are the manifestation of one प्राणशक्ति. But at आधिदैविक level we call the समष्टि प्राणशक्ति as हिरण्यगर्भ and various powers of nature as अधिष्ठान देवताs. So at the cosmic level you are one

हिरण्यगर्भ manifesting as सूर्य देवता, the चन्द्र देवता, वरुण देवता, विद्युत देवता, पृथिवी देवता etc., each देवता representing a natural power. हिरण्यगर्भ representing the totality of these powers. Thus at the microcosmic as well as the macrocosmic level you are one शक्ति. This alone we call as सर्वात्मकत्वम्, one appearing as everything. Thus प्राण स्तुति is being done as सर्वात्मकः. So, शङ्कराचार्य in his commentary will put in a simple sentence प्राणस्य सर्वात्मकत्वेन स्तुतिः क्रियते. (इत्येवं सर्वात्मतया वागादिभिः प्राणैः स्तुत्या गमितमहिमा प्राणः प्रजापतिरेवेत्यवधृतम् ॥ प्रश्नोपनिषद्भाष्यम् २-१३ ॥) And some more स्तुति is going to come. Number eleven.

### Verse No. 2.11

ब्राह्म्यस्त्वं प्राणैर्कर्षिता विश्वस्य सत्पतिः ।  
वयमाद्यस्य दातारः पिता त्वं मातरिष्व नः ॥ ११ ॥

So here also the स्तुति continues. हे प्राण! प्राणैर्कर्षिः is there, if you split it it will be प्राण एकऋषिः. हे प्राण! oh प्राण! त्वम् ब्राह्म्यः असि. See generally the word ब्राह्म्यः means an outcast but here it is used in praising प्राण. This is called निन्दा स्तुति, where you praise through scolding. This is a figure of speech.

उक्तिर्व्याजस्तुतिर्निन्दास्तुतिभ्यां स्तुतिनिन्दयोः ।  
कः स्वर्धुनि विवेकस्ते नयसे पापिनो दिवम् ॥

So superficially looking it will appear to be scolding but really it is स्तुति alone. So who is exactly a ब्राह्म्यः. The one who is ब्राह्मणः or द्विजः by birth but who doesn't undergo the

संस्कारs necessary for a द्विज. Unlike a शूद्र. A शूद्र doesn't have संस्कारs and therefore he doesn't follow संस्कारs that is one thing. But here a person is not born a शूद्र, he is born in a ब्राह्मण family, क्षत्रिय family or वैश्य family, all the three come under द्विजs, they are called द्विजs I have explained in भगवद्गीता, they are called द्विजs because with their उपनयन संस्कारs their second part of life begins. द्वे जन्मनि यस्य स द्विजः. Up to उपनयन संस्कार their life is according to their रागद्वेष. It is determined by, governed by their रागद्वेष but once the उपनयन संस्कार is done they are no more free to do what they want, all their activities must be governed by शास्त्र विधि निषेध. They are slaves of शास्त्रs, willing slaves of शास्त्रs. Otherwise it looks inferior. And that is why we put the उपनयन thread indicating I am binding myself by the three वेदs, the धर्मशास्त्र. And therefore a person once born as a son of a द्विज he should go through the उपनयन संस्कारम् and get purified himself to study the वेदs and according to structures age is also is said. If he is a ब्राह्मण it must be of the age of five to seven, if it is क्षत्रिय nine to eleven, if he is वैश्य eleven to thirteen the उपनयनम् must be done. Not just before wedding at the 33<sup>rd</sup> year. So age limit also is there that is the संस्कारs, purification rites. And if a person lose, if a person doesn't follow the संस्कारs then his द्विज status is gone. Born as द्विज and losing the द्विज status, becoming a शूद्र by choice not by birth. When a द्विज becomes a शूद्र by choice or by default then he is called व्रात्यः. Therefore, all ब्राह्मणs or

क्षत्रियः or वैश्यः who don't put the sacred thread or don't have the संस्कारः as prescribed, they are called ब्राह्मणः. Literally it means unpurified one. असंस्कृताः संस्कारेण न संस्कृताः. It is not physical but it is purely spiritual. They might be regularly taking bath and wearing clean clothes. We are not talking from that angle. अन्तःकरणे संस्काराः जायन्ते those संस्कारः will not be there. He is called ब्राह्मणः. And here they are praising प्राण as a ब्राह्मणः. How can it be a praise? That is why we call it निन्दा स्तुति. शङ्कराचार्य gives two explanations. प्राण represents हिरण्यगर्भः. Because समष्टि प्राण is part of what? समष्टि सूक्ष्म शरीरम् and समष्टि सूक्ष्म शरीरम् represents हिरण्यगर्भः. This should be remembered throughout. प्राण is part of the सूक्ष्म शरीरम् and therefore समष्टि प्राण is part of the समष्टि सूक्ष्म शरीरम् which is none other than हिरण्यगर्भः. Therefore, समष्टि प्राण represents हिरण्यगर्भः you should remember. हिरण्यगर्भः is said to be ब्राह्मणः because of two reasons.

i) One reason is, he is प्रथमजः, the first born. And therefore he doesn't have anybody else to do his संस्कारः. Who will do संस्कारः for him? Therefore, संस्कर्तुः अभावात् प्रथमजत्वात्, from सत्यम् ज्ञानम् अनन्तम् ब्रह्म the first manifestation is हिरण्यगर्भः himself and there are no other parents, ब्रह्मन् cannot do nor माया can do, because of ब्रह्मन् and माया are the parents of हिरण्यगर्भः, neither ब्रह्मन् can do संस्कारः nor माया can do संस्कारः, therefore हिरण्यगर्भः संस्कार रहितः. Therefore he is called ब्राह्मणः. प्रथमजत्वात्

संस्कर्तुः अभावात्. Because उपनयनम् has to be done by whom? Father. So here they are not there to do उपनयनम् etc., all the other things.

ii) Then the second reason, more genuine reason is that संस्कार is necessary to purify. Purification is necessary for whom? The impure. हिरण्यगर्भस्य नित्य संस्कृतस्वरूपत्वात्, हिरण्यगर्भ being ever pure, शुद्धसत्त्वप्रधानत्वात्, he being a सात्त्विक deity, being ever pure no purificatory rite is necessary at all and therefore also he is called ब्राह्मणः. So definition-wise he is ब्राह्मणः but naturewise he is शुद्ध. When somebody was glorifying राम's rule in अयोध्या they were saying it seems in अयोध्या there was no person no दास was there. दास means what? Giver, the one who gives charity. There was no दास at all in अयोध्या during राम's rule. It looks what? All the people are sindhi people. But really speaking what the author was meaning was this. No दाता was there because there was nobody to receive. Everybody was well off, there was no beggar at all, there was nobody to take anything. Therefore, superficially it looks like criticism but indirectly it is praising alone. I am giving as an example for निन्दा स्तुति. Similarly, here also ब्राह्मणः means नित्य शुद्ध स्वरूपः. So, त्वम् ब्राह्मणः असि, नित्य संस्कृतो रूपोऽसि.

Then एकर्षिः. एकर्षिः is the name of the fire used by the people belonging to अथर्वणवेद. You should remember that in the कर्मकाण्ड for varieties of rituals fire is to be kindled in variety of ways. There is a special prescription

how a fire is to be kindled for particular कर्मs. If it is a गृह्यकर्म a कर्म which is confined to family लिके गर्भाधानम्, विवाहम्, उपनयनम् etc., it is purely a family कर्म. But there are certain कर्मs which are social in nature big सोमयागs, वाजपेययागs etc., which are done for the well-being of the whole society. They are श्रौतकर्मs not confined to गृहम् alone. Thus in the संस्कार talk I had talked about some of these. So in short varieties of rituals are there and for each one of the kindling of fire also is different. A गृहस्थ himself is supposed to maintain a नित्य अग्नि known as गार्हपत्य अग्नि which is to be kindled during विवाह. Only at that time it can be kindled. And suppose in between it is put out, due to some reason it goes off, then the गृहस्थ cannot kindle again by himself, because it can be kindled only at the time of wedding. Then what he has to do is he has to go to another गृहस्थ, even though he has got matchstick including lighter, so all lighters are there he cannot use any method, it has to be kindled from another गृहस्थ's house who has who has been protecting गार्हपत्य अग्नि. And he has to do प्रायश्चित्त for negligence. And this गार्हपत्य अग्नि has to be maintained daily but गार्हपत्य अग्नि cannot be directly used for his daily rituals. Suppose he has to do अग्निहोत्र he has to again prepare separate fire but taken from गार्हपत्य अग्नि he has to kindle आहवनीय अग्नि and do the अग्निहोत्र ritual and that fire has to be transferred back into गार्हपत्य अग्नि. He cannot directly do, he has to take fire from गार्हपत्य अग्नि and he has to

kindle a fresh as आहवनीय अग्नि, then he has to do अग्निहोत्र. And since different methods of kindlings are there and not only that this fire has to be kindled in particular types of होमकुण्ड also. For one it might be rectangular, for another it might be circular, for another it might be semicircular. For गार्हपत्य there is a prescription, आहवनीय there is a prescription and therefore each of the fire is known by a name also. They will call as गार्हपत्य fire, आहवनीय fire, सभ्य fire, आवसथ्य fire and एकर्षिः is another name of fire. If I don't explain you might have a doubt - fire is only one, on what basis you can give varieties of name? The basis is the type of ritual, the type of kindling, the type of होमकुण्ड etc., determines the name of the fire. In कठोपनिषत् we learnt about a fire known as नाचिकेत fire. Once upon a time, long ago.

नाचिकेतमग्निं चिन्वानः । कमग्निं चिनुते । सत्रियमग्निं चिन्वानः । ॥तैत्तिरीयारण्यकम्॥

So many अग्निs are mentioned and in अथर्वणवेद the name of the fire for a particular ritual is called एकर्षिः. This word we have already seen if you remember it had come in मुण्डकोपनिषत्. In the last मन्त्र,

तदेतद्व्याभ्युक्तम् ।

क्रियावन्तः श्रोत्रिया ब्रह्मनिष्ठाः

स्वयं जुह्वत एकर्षिं श्रद्धयन्तः ।

तेषामेवैतां ब्रह्मविद्यां वदेत

शिरोव्रतं विधिवद्यैस्तु चीर्णम् ॥ मुण्डकोपनिषत् ३-२-१० ॥

So शिरोव्रतं a particular ritual was discussed in मुण्डकोपनिषत् and in that context the एकर्षिः was named. In short, एकर्षिः fire also is none other than, also is a manifestation of प्राण alone. प्राण is एकर्षिः also. Why should the teacher take एकर्षिः alone? Why can't he take some other fire? नाचिकेत अग्नि or आहवनीय अग्नि? Why should he specify एकर्षिः? Because प्रश्नोपनिषत् belongs to अथर्वणवेद and therefore एकर्षिः being related to अथर्वणवेद and the students will be generally अथर्वणवेद students, because they will study this with more enthusiasm because our वेद it is, and therefore he is talking about the एकर्षिः that is all. Otherwise all अग्निs are nothing but प्राणशक्ति alone. So एकर्षिः. Then अत्ता. अत्ता means what? The eater of, we have to supply, all oblations. सर्वहविषाम् अत्ता. √अद् – to eat. अत्ता means eater. अत्ता, अत्तारौ, अत्तारः. So you are the eater of everything. In what form? एकर्षिः रूपेण. That we have to understand. In the form of एकर्षिः fire you consume all the oblation given by the अथर्वण वेद people. Not only that विश्वस्य सत्पतिः – you are the noble Lord of the whole creation. सत् means साधु, noble, great, virtuous. पतिः means Lord, protector. विश्वस्य means the whole universe or as a pronoun we can take सर्वस्य also. So, सर्वस्य सत्पतिः or जगतः सत्पतिः both meanings are equally fine. So you are the Lord of everyone as समष्टि प्राण हिरण्यगर्भ, the life giver.

प्राणं देवा अनु प्राणन्ति । मनुष्याः पशवश्च ये । प्राणो हि भूतानामायुः । तस्मात्सर्वायुषमुच्यते । सर्वमेव त आयुर्यन्ति ।

तस्मात्सर्वायुषमुच्यते इति मनुष्याः पशवः देवाश्च प्राणं अनु प्राणन्ति. Their very survival is because of समष्टि प्राण and therefore he is the Lord of all. Ok. And what about us? He says वयम् आद्यस्य दातारः. Literally आद्यम् means eatable, अदन योग्यम् आद्यम् and here eatable means various offerings, बलि.

सर्वेऽस्मै देवा बलिमावहन्ति ॥ तैत्तिरीयोपनिषत् १-५-३ ॥

So, बलिः or हविः or oblations we can take, offerings we can take and what we do is give offerings to you. That is what is said as सर्वेऽस्मै देवा बलिमावहन्ति, सर्वे देवाः अपि, all the देवताs are offering worship to हिरण्यगर्भ, the total. Or if you take at the व्याप्ति level all इन्द्रियs are offering शब्द स्पर्श रूप रस गन्ध offerings to the प्राण alone. And thus whether you take at the आध्यात्मिक level or आधिदैविक level it will work. So वयम् दातारः भवामः, we are. And पिता त्वम् मातरिष्व नः. so हे मातरिष्व त्वम् नः पिता असि. So मातरिष्व means again प्राण alone is called. मातरिष्व word where did it come?

अनेजदेकं मनसो जवीयो नैनदेवा आप्नुवन्पूर्वमर्षत् ।  
तद्भावतोऽन्यानत्येति तिष्ठतस्मिन्नपो मातरिष्व दधाति ॥  
ईशोपनिषत् ४ ॥

Therefore, मातरि – अन्तरीक्षे, श्वयति – गच्छतीति, the one who goes in the अन्तरिक्ष, in the space is called मातरिष्व. And who travels in space? वायुः. Therefore, मातरिष्व is another name for वायु and वायु is another name for प्राण. And therefore हे मातरिष्व means हे वायो means हे प्राण. And really

speaking it must be हे मातरिष्वन्. It is a Vedic usage. The right language is हे मातरिष्वन् त्वम् नः अस्माकम् पिता असि – you are the father, the protector of all of us. Ok. Then there is another interpretation also. मातरिष्वनः वायोः पिता त्वम् असि. So one is हे मातरिष्व नः पिता असि, अस्माकम् पिता असि. नः means ours. Otherwise मातरिष्वनः वायोः पिता त्वम् असि – you are the father of even वायु. But the first seems to be fine. That is ok. Continuing;

### Verse No. 2.12

या ते तनूवाचि प्रतिष्ठिता या श्रोत्रे या च चक्षुषि ।  
या च मनसि सन्तता शिवां तां कुरु मोत्क्रमीः ॥ १२ ॥

So the प्राण's power alone is present in every इन्द्रियम्. Therefore, या ते तनूः वाचि प्रतिष्ठिता. तनूः means शरीरम् and here शरीरम् means शक्ति. Because प्राण's very शरीरम् is the power alone. Therefore, तनूः means body, स्वरूपम् and in this context it happens to be शक्ति. So ते तनूः – your power is वाचि प्रतिष्ठिता – is present in the वाक् इन्द्रियम्. In the form of what? The power of speaking. So प्राणशक्ति alone in the वाक् इन्द्रियम् is manifesting as the वाक् शक्ति, वदन शक्ति, the speaking power. That is why in दुर्गा सप्तशती everywhere it will be said नमस्तस्यै नमस्तस्यै नमस्तस्यै नमो नमः. In the first line it will be said you are in this particular form, you are in this particular form, that is in everything the very power is you and नमस्तस्यै नमस्तस्यै नमस्तस्यै नमो नमः, the same similar pattern. So therefore, वाचि वाक् इन्द्रिये प्रतिष्ठिता असि. Not only that श्रोत्रे – your power alone is present in the

ears as श्रवण शक्ति. And चक्षुषि – your power alone is present in the eyes as the seeing power. And again मनसि सन्तता. सन्तता means प्रतिष्ठिता again. And your power alone is in the mind also as the thinking power, as the doubting power, doubting also is a great power. So some people endlessly they will ask, they always will have wonder. For some people doubt will never come, but some people they will always manage to ask some doubts or other. Even in an announcement I will always plan very well to make announcement in such a way that nobody should come with a question. But I have always failed. Something or the other they have asked. It is very very interesting. That is why it is a special power. Therefore संशय शक्तिः, निश्चय शक्तिः, memory शक्तिः, again remembrance also is a power. They are all मनसि. मनस् stands for मनोबुद्धि-अहङ्कारचित्त all of them. सन्तता, these are all your power alone. And now the इन्द्रियस्य say, now हे प्राण you are very angry. Because we claimed that we are all powerful, remember the story, we are all powerful. कतरे एतत् प्रकाशयन्ते? ते प्रकाश्य अभिवदन्ति – “वयम् एतत् बाणम् अवष्टभ्य विधास्यामः”. We are supporting, we are supporting each one was claiming. Then प्राण got wild and then alone प्राण was about to make a walk out and you should remember प्राण is still in the door sill and is waiting to go out and it is at that time the praise is being done and therefore at the end of the praise the इन्द्रियस्य are asking “May you cool down, शिवाम् कुरु, may you make your nature

calm.” So here शिवा means शान्ता. शिवाम् कुरु, शान्ताम् कुरु. What? तनूः. तनूः is स्त्रीलिङ्गः and therefore ताम् स्त्रीलिङ्गः. So, तव तनूः, your स्वरूपम् शान्ताम् कुरु may you make your nature calmed down, quietened down, subsided down and having come down may you come inside, मा उत्क्रमीः – may you not go out. Because if you go out we will also have to follow suits. We have got things more to see, so we have to see a lot more things therefore, wait till we see. So मा उत्क्रमीः, may you not go out. continuing;

### Verse No. 2.13

प्राणस्येदं वशे सर्वं त्रिदिवे यत्प्रतिष्ठितम् ।  
मातेव पुत्रान्नक्षस्व श्रीश्च प्रज्ञां च विधेहि न इति ॥ १३ ॥

So this is the उपसंहार, the conclusion of the प्राण स्तुति which started from the fifth मन्त्र onwards. At the end of the fourth मन्त्र it was said ते प्रीताः प्राणं स्तुन्वन्ति. स्तुन्वन्ति is an interesting usage. A little bit grammar. According to संस्कृत grammar स्तुन्वन्ति form is not there. स्तुवन्ति alone is there. स्तौति / स्तवीति, स्तुतः, स्तुवन्ति. In गीता, मधुसूदन सरस्वती writes

यं ब्रह्मा वरुणेन्द्ररुद्रमरुतः स्तुन्वन्ति दिव्यै स्तवैः

So I was wondering how can a great grammarian, he is a great grammarian also, मधुसूदन सरस्वती, how can he commit grammatical mistake, it should be स्तुवन्ति दिव्यै स्तवैः but he writes स्तुन्वन्ति. So, now we know he has copied from this उपनिषत्. If anybody questions that usage

you can say care of प्रश्नोपनिषत्. So when उपनिषत् itself says why can't I use, I am only quoting the उपनिषत् he can say. Here also स्तुवन्ति is a छाण्डास प्रयोगः, really speaking it should be स्तुवन्ति. And that स्तुति begins from the fifth मन्त्र and that is why at the end of this मन्त्र there is one इति, इति indicating इति स्तुवन्ति. इति indicates completion of the inverted commas. इति इन्द्रियाणि प्राणम् स्तुवन्ति. Ok. What is the last स्तुति? इदम् सर्वम् प्राणस्य वशे you have to supply प्रतिष्ठितम्. So इदम् सर्वम् – all these things that are in front of us, भूलोकम्, इहलोकम्. So everything in this world is under the control of प्राण. वशम् means control. प्राणस्य वशे, प्राणस्य अधिने. Ok. Then is it all? No, यत् त्रिदिवे. त्रिदिवे means स्वर्ग, the other world. Therefore, whatever is there in the other world तदपि प्राणे प्रतिष्ठितम्. You have to repeat again. That also is under the control of प्राण. So the first part indicates इदम् सर्वम्, इदम् सर्वम् indicates this world, त्रिदिवम् representing the other world. इहलोकः परलोकश्च सर्वम् अपि प्राणस्य वशे एव प्रतिष्ठितम्. And therefore indirectly इन्द्रियः are telling we are also under your control alone and therefore only by your grace we ourselves can survive. And therefore it is your duty to protect us. Therefore, माता इव पुत्रान् रक्षस्व – so may you protect us like the mother. When protection comes suddenly he is shifting from father to mother, because they have committed a mistake. Now an extra compassion is necessary, isn't it? So in the case of father sometimes he will have a general compassion but when the mistake comes he

might not show that much compassion, he may be rigid but mother is of that nature that even if the son commits a mistake.

कुपुत्रो जायेत त्वचिदपि कुमाता न भवति

As शङ्कराचार्य says there can be a कुपुत्र, there cannot be a कुमाता. And therefore, he says with respect to pardoning us you may be like a mother to us because we have already committed a mistake by being arrogant. And therefore, माता इव पुत्रान् रक्षस्व. माता पुत्रान् इव रक्षस्व. माता पुत्रान् is the दृष्टान्त and in the द्राष्टान्त you have to say त्वम् अस्मान् रक्षस्व पालयस्व. माता पुत्रान् इव त्वम् अस्मान् रक्षस्व. Ok. Now you may pardon us but we can commit to the mistake again. The pardoning will only save for the time being but we can do the same mistake especially, we are experts, and therefore he says not only you should protect us now may you give wisdom so that we will not repeat the mistake again, we will know that प्राण alone is the greatest one, we are all only under his control. Therefore, he says श्रीश्च प्रज्ञां च नः विधेहि – so may you bless us with, may you confer upon us, विधेहि means bless, give श्रीः. श्रीः means prosperity or growth. Let us grow more and more powerful by your grace and not only that प्रज्ञाम् – may you give us discrimination or wisdom also. विवेकशक्तिञ्च विधेहि. So very careful. न विधेहि should not be read. So नः means अस्माकम् मम/मे, आवयोः/नौ, अस्माकम्/नः. Or अस्मभ्यम् also is Ok. चतुर्थी बहुवचन also we can take. अस्मभ्यम् विधेहि, for our sake may you give. इति

प्रीताः प्राणं स्तुन्वन्ति. With this प्राण स्तुति also is over. Thus all the three questions have been answered.

So I will just summarize the three questions and answers and we will stop.

The first question was कति देवाः प्रजां विधारयन्ते, कतर एतत्प्रकाशयन्ते, कः पुनरेषां वरिष्ठ. What are the powers that sustain the individual? What are the powers that glorify themselves? And what is the greatest one or the most powerful one? These were the three questions by the second student. And what is the answer to the first question? All the nineteen organs पञ्चभूतानि पञ्चज्ञानेन्द्रियाणि पञ्चकर्मेन्द्रियाणि चत्वारि अन्तःकरणानि all of them प्रजां विधारयन्ते they all contribute. प्राणs were not mentioned but understood. If you include प्राणs also it will become 24 तत्त्वम्s. Therefore, these 24 तत्त्वम्s including प्राणs प्रजां विधारयन्ते they sustain the individual - answer to the first question.

Answer to the second question who glorify themselves? The nineteen तत्त्वs except the पञ्चप्राणs, i.e., पञ्चभूतानि पञ्चज्ञानेन्द्रियाणि पञ्चकर्मेन्द्रियाणि चत्वारि अन्तःकरणानि  $3*5+4 =$  nineteen of them glorify themselves. How? वयम् एतत् बाणम् अवष्टभ्य विधारयामः. वयम् एतत् शरीरम् अवष्टभ्य विधारयामः इति प्रकाशय अभिवदन्ति they glorify. Each question one-one line answer alone.

And the third question is what? कः पुनः एषां वरिष्ठः. The answer is प्राण एषां वरिष्ठः, प्राण alone is the greatest among them.

With this all the three questions were answered. Then the next topic was proving the superiority of प्राण. How was it proved? अन्वय व्यतिरेकाभ्याम्. When प्राण is present all the nineteen organs can function, when the प्राण is about to walk out, need not go away, about to walk out, just before death what will be the condition of the organs?

प्राण प्रयाण समये कफवातपित्तैः कंठ अवरोधन विधौ स्मरणम् कुतः ते ॥ पाण्डवगीता/ प्रपन्नगीता - ५२ ॥

So, प्राण प्रयाण समये न तु प्रयाण अनन्तरम्, प्रयाण अनन्तरम् न प्रष्टव्यम् एव अस्ति. प्रयाण समये एव किञ्चिदपि इन्द्रियमपि प्रवर्तते, nothing functions. Eyes cannot see, who has come, who are you, and this fellow will shout in 90 decibels and this fellows ears also are not functioning, things are poured inside, nasal feeding etc., all types of feeding, why, प्राण has not yet gone, it is about to go. Therefore, प्राणे सति सर्वम् प्रवर्तते प्राणे असति किञ्चिदपि न प्रवर्तते तस्मात् प्राणः वरिष्ठः. That was the next topic through the example of मक्षिकाः मधुकरराजानम् that honey bee, the queen honey bee how it is very important. This was the second topic. The first topic is answer to the three questions in a nutshell. And then why प्राण is superior was said next. And there afterwards from the fifth मन्त्र onwards up to the end is प्राण स्तुति. And thus the ground has been prepared for प्राण उपासना. The purpose is प्राण उपासना,

which will be introduced in the next chapter but the topic of this section is प्राण महिमा or प्राण स्तुति and प्राण उपासना will come in the next chapter, which we will see later.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय  
पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

## तृतीयः प्रश्नः

In the first chapter सृष्टि was discussed and incidentally along with सृष्टि the two गतिs - the कृष्णगति and शुक्लगति were also emphasized, which two गतिs happen to be फलम् of कर्म and उपासना. And having discussed this generally in the first chapter, the second and third chapters are going to be devoted to प्राण उपासना. प्राण meaning हिरण्यगर्भ. At the व्यष्टि level we call it प्राण but at the समष्टि level समष्टि प्राण is समष्टि सूक्ष्म शरीरम् and समष्टि सूक्ष्म शरीरम् represents हिरण्यगर्भ. And for the sake of प्राण उपासना the glory of प्राण was pointed out in the second chapter, because as I had said before whatever deity it is to be meditated that deity has to be glorified, which is an important अङ्ग of मीमांसा. We call it as अर्थवादः. अर्थवादः means glorification of the topic under discussion. So if ॐकार उपासना is to be done ॐकार will be glorified, if अग्निहोत्र ritual is to be done that ritual will be glorified, similarly since प्राण उपासना is going to be talked about the प्राण स्तुति was done in the second chapter which we saw till now. And प्राण स्तुति was done both at व्यष्टि level as well as समष्टि level. At the व्यष्टि level, व्यष्टि means individual, समष्टि means total, at the individual level the glorification was done by an imaginary story, you remember how every organ said I am superior and प्राण wanted to teach them a lesson and प्राण was about walk out of the assembly, कार्यकरण assembly and then all the organs could not function and there afterwards they praised

प्राण. At the व्यष्टि level प्राण is the one which gives power to all nineteen करणम् neon पञ्चज्ञानेन्द्रियाणि, पञ्चकर्मेन्द्रियाणि, चत्वारि अन्तःकरणानि and even पञ्चभूतात्मक शरीरम्. All these nineteen parts of the body are sustained by the प्राण at the microcosmic level. And when you go to the macrocosmic level all the देवताs are sustained by one हिरण्यगर्भ, the समष्टि प्राण. So what you have to do is every करणम् at the individual level becomes a देवता at the total level. And प्राण becomes हिरण्यगर्भ at the total level. So at the individual level organs are sustained by प्राण, at the total level देवताs are sustained by हिरण्यगर्भ. At the individual level organs are sustained by प्राण, at the total level देवताs - श्रोत्रस्य दिग्देवता । त्वचो वायुः । चक्षुषः सूर्यः । रसनायाः वरुणः । - every organ has got a देवता and all the देवताs are sustained by समष्टि प्राण, हिरण्यगर्भ. And that is why it was said अस्मिन् सर्वम् प्रतिष्ठितम्, प्राणे सर्वम् प्रतिष्ठितम्. Everything is born of समष्टि प्राण, हिरण्यगर्भ; everything is sustained by समष्टि प्राण and everything resolves into समष्टि प्राण. Whether it is the power of lightning or thunder or it is the power of earthquake, whatever be the natural force all of them belong to the हिरण्यगर्भ, the total power. And since प्राण is such a powerful deity प्राण उपासना कर्तव्यम्. That is the essence. So with this स्तुति of प्राण the second chapter was concluded. Now in the forthcoming third chapter we are going to get प्राण उपासना and the third student is coming and raising a question here in the beginning. Two students have asked, very difficult

प्रश्न उपनिषत्

तृतीयः प्रश्नः

to remember the names. कबन्धी कात्यायनः we saw and भार्गवः वैदर्भिः. Now the third student is going to come, कौसल्यश्चाश्वलायनः. Now we will read the question.

### Verse No. 3.1

अथ हैनं कौसल्यश्चाश्वलायनः पप्रच्छ भगवन्कुत एष प्राणो जायते कथमायात्यस्मिच्छरीर आत्मानं वा प्रविभज्य कथं प्रातिष्ठते केनोत्क्रमते कथं बाह्यमभिधत्ते कथमध्यात्ममिति ॥ १ ॥

So now the third student namely कौसल्यः आश्वलायनः both are names of one and the same student. So in this उपनिषत् each student is given two-two names, कबन्धी कात्यायनः, कौसल्यः आश्वलायनः both together is here one name, one person. So अथ. अथ means what? प्रश्नद्वय अनन्तरम् after answering the two questions put forth by the first two students. That means there is no clash. Because often in conversation or discussion you can find all the people simultaneously talk. Any conversation you can see there is nobody has the patience to listen to the other person completely. Either in between they interject or another person before completion raises the question. We have to learn from the प्रश्नोपनिषत्. Till one person finishes, you can observe yourself, you will always find we will not have patience to listen to the other person completely. So here the third student was just sitting quite till the first two questions were completely answered. Now it is quite and there must be some silence also, because in between another doubt may come. So

after complete silence for such a long time, now comes having made sure that the first two students will no more raise questions, now अथ, अनन्तरम् प्रश्नद्वय and प्रश्न उत्तरस्यापि अनन्तरम् एनम्, एनम् पिप्पलादम् that is the name of the teacher. Ok. Students even if you forget don't forget the name of the teacher पिप्पलादः. पिप्पलादम् आश्वलायनः पप्रच्छ – the third student asked. This is the statement of the उपनिषत्. उपनिषत् introduces this and भगवन् onwards is within inverted commas, the question of the student. The whole of the rest of the मन्त्र is question and that is why it is ending with इति. इति indicates the inverted commas closed. इति आश्वलायनः पप्रच्छ – thus आश्वलायनः asked पिप्पलादम्. What is the question? भगवन्. So भगवान् is important which indicates his attitude. So every time सम्बोधन indicates how much reverence is there. Therefore, with reverence he addresses हे भगवन् पिप्पलाद! कुतः एषः प्राणः जायते. You can understand. From where does this प्राण, and here the word प्राण indicates both व्यष्टि as well as समष्टि, and एषः indicates पूर्व अध्याये उक्तः the प्राण which has been glorified in the previous chapter, such a प्राण is born out of which source? So what is the origin of this प्राण or at the समष्टि level, what is the origin of हिरण्यगर्भः? हिरण्यगर्भस्य कारणम् किम्. That alone in the पुराण is known as ब्रह्मा, ब्रह्माजि. So ब्रह्मणः कारणम् किम्. Here by ब्रह्मणः is not meant सत्त्वदानन्दः but हिरण्यगर्भस्य कारणम् किम्, चतुर्मुख ब्रह्मणः कारणम् किम्.

This is the first subquestion. The third question consists of four or five. This is the first subdivision.

The second question is कथम् अस्मिन् शरीरे आयाति? How does this प्राण, especially the व्यष्टि, how does this व्यष्टि प्राण enter the physical body? शरीरम् refers to स्थूलशरीरम्, because प्राण belongs to सूक्ष्मशरीरम्. How does this प्राण enter अस्मिन् शरीरे, because he must be referring to his own body, this body. आयाति means आगच्छति, arise, enters. This is the second subquestion.

And the third one is आत्मानम् वा कथम् प्रविभज्य प्रातिष्ठते? Here आत्मानम् means itself, reflexive pronoun, स्वयम्. How does that one प्राण divide itself? Because you know प्राण divides into fivefold functions – प्राण, अपान, व्यान, उदान, समान. That is the intention of the student here. How does this one प्राण divide itself into fivefold functions and प्रातिष्ठते – supports this body, becomes the basis of the body. Because through these fivefold functions alone the body is surviving. Therefore how does it divide and becomes the support of this स्थूलशरीरम्. This is the third question.

The fourth question is केन उत्क्रमते? Through which path केन मार्गेन does this go out of the body, that is मरणम्. प्राण उत्क्रमणम् is only a nice word for मरणम्, euphemistic term. Therefore, कथम् उत्क्रमते? How does it go up, how does it get separated from the physical body? This is the fourth question.

Then the fifth one is कथम् बाह्यम् अभिधत्ते? How does this समष्टि प्राण sustains this external universe? So, समष्टि हिरण्यगर्भरूपेण बाह्यम् प्रपञ्चम् कथम् अभिधत्ते? How does it support this whole cosmos full of powers? Then he comes to the individual level also. कथम् अध्यात्मम् you have to supply अभिधत्ते. कथम् अध्यात्मम् अभिधत्ते? How does this प्राण, in the form of व्यष्टि प्राण, the individual प्राणशक्ति sustains the individual? That is ज्ञानेन्द्रियाणि कर्मेन्द्रियाणि अन्तःकरणानि पञ्चभूतानि, the nineteen organs. So how does the प्राण sustains all the nineteen organs at the subjective level? How does the प्राण sustain the cosmic forces in the objective level? Because we should remember प्राण stands for शक्ति, power. What you call as energy or power is प्राण alone. Many people confuse आत्मा with energy. Can you say आत्मा is some kind of energy, they ask. Remember आत्मा can never be called energy because energy means शक्ति, शक्ति means power, power always belongs to माया. Always any power whether it is इच्छाशक्ति or ज्ञानशक्ति or क्रियाशक्ति or any amount of natural powers you take, none of them can be attributed to आत्मा, it has to be always connected to प्राणशक्ति or the substratum of प्राण is माया. माया alone later becomes प्राण. Why do we say like that? It is an incidental point anyway. Why do we not attribute power to ब्रह्मन्? Because remember any power is subject to fluctuation - power can increase, power can decrease, power can modify as they say sound energy can be converted into light energy, that can be

converted to mechanical energy, all powers are interconvertible which means they are all सविकार रूपम्. Whereas ब्रह्मन् is निर्विकारम्. Therefore, ब्रह्मन् or truth can never be translate as a power. Power can always be the translation of माया alone. And this power here is in the form of प्राण and this प्राण alone sustains the total power as well as the individual power. These are the two questions asked. So thus प्राण's origin, how does it come to the body, how does it divide itself, how does it go out, how does it sustains the external world and how does it sustains the internal world - these are the six questions asked the by third student. And the entire chapter is going to be an answer to all these six questions and at the end of the chapter उपासना will be mentioned. Even though the main topic is उपासना, उपासना is going to come only in the end of this chapter. In one line it will be said, यः एवं प्राणं वेद – the one who meditates on such a प्राण he will get lot of benefits etc. And the rest of the portion is going to be answer to these six questions. Ok. Now the question is why should this topic be inserted here. After all प्राण स्तुति has been done and next we should go to प्राण उपासना topics and why should in between there be what is this जातकम्, the जातकम् of प्राण, how does it come, how does it divide, all these things why do we discuss. There is an important significance for this discussion. See in the previous section when we have glorified the प्राण we have said that प्राण is the substratum of everything and from प्राण alone

everything comes अथा इव रथनाभौ etc., examples were given and when you look into those descriptions it will closely resemble the glorification of ब्रह्मन्. Because ब्रह्मन् also is said to be the substratum of all. ब्रह्मणि सर्वम् प्रतिष्ठितम्. In the previous section it has been said प्राणे सर्वं प्रतिष्ठितम् and प्राण alone is in the form of Sun, प्राण alone is ऋग्वेद यजुर्वेद, प्राण alone is all organs. So if you look at the description of प्राण it looks as though it is identical with ब्रह्मन्. So now the teacher has to make it clear that प्राण is glorified only in relation to other things, it is only a relative support of everything but it is not the absolute support. Just like when relatively observe earth can be said to be the substratum of all beings, all trees are born out of earth, all trees and human beings and animals are sustained by earth and all of them resolve unto earth and therefore the earth is the substratum of all you can say. But that statement is only a conditional statement. Earth is the substratum of all only in a आपेक्षिक दृष्ट्या. But when you make an absolute analysis, the earth itself is born out of जलम्, जलम् itself is born out of अग्नि, अग्नि itself is born out of वायु, वायु itself is born out of आकाश, आकाश itself is born out of ब्रह्मन्. And therefore, the पञ्चभूतs are only आपेक्षिक अधिष्ठानम्, ब्रह्मन् alone is आत्यन्तिक अधिष्ठानम्. This difference must be clearly understood. Therefore, प्राण is great, compared to other things प्राण is great. The प्राण's greatness is only relative. This the teacher wants to show. How प्राण is not the absolute अधिष्ठानम्, not the absolute

कारणम् of the everything he wants to show. And how can he show? Only by one method - by pointing out that प्राण itself has got an origin from something else. Or at the समष्टि level ब्रह्मा himself has got an origin in something else. No doubt ब्रह्माजि is the creator of all, therefore ब्रह्माजि is great alright but when you go into the depth the very चतुर्मुख ब्रह्मा himself is born out of someone else. That is what in the पुराणs they will symbolically give. All the देवs and असुरs will go and praise ब्रह्मा and they will say you are the cause of everyone, you have created the fourteen प्रजापतिs and out of them all of us are born and therefore you are the creator, sustainer and all those things. Then after all the praise is over ब्रह्माजि will quietly say, we won't say after hearing all the praise we will keep quite without talking about our limitation, but ब्रह्माजि being honest he says even though I am great compared to you but do you know one thing there is one who is superior to me also, because

ब्रह्मा देवानाम् प्रथमः संबभूव ॥ मुण्डकोपनिषत् १-१-१ ॥

So ब्रह्मा himself is born out of something else. And what is the cause, that cause must be the absolute अधिष्ठानम्. And therefore by answering these six questions the idea conveyed is हिरण्यगर्भ is only a relative substratum, still not the absolute substratum. And why do we talk about relative substratum here? Because it is उपासना उपासनाकाण्ड in the उपासनाकाण्ड we deal with the relative substratum in the ज्ञानकाण्ड, in the वेदान्त we deal with the absolute

substratum. Therefore, we are still in the **उपासनाकाण्ड** alone therefore, the discussion is of **हिरण्यगर्भ** who is the relative substratum of the universe. Now the six questions are going to be answered by **पिप्पलाद** in the following **मन्त्र**s which we will see now.

### Verse No. 3.2

**तस्मै स होवाचातिप्रश्नान्पृच्छसि ब्रह्मिष्ठोऽसीति तस्मातेऽहं ब्रवीमि ॥ २ ॥**

**तस्मै सः उवाच** तस्मै कौसल्याय शिष्याय उवाच to that disciple **सः पिप्पलादः**, that teacher **पिप्पलाद** उवाच answered thus. **त्वम् अतिप्रश्नान् पृच्छसि** – your question is going beyond the limit, which normally the parents tell when the children ask the inconvenient questions. But the parents say because they do not know the answer, **पिप्पलाद** is not like that. He will give the answer later. He says you are going beyond the limit. Because up to **प्राण** things are decipherable, you can understand, but when you go to deeper things you will find that things will become more and more mysterious. As the scientist themselves find now. When you look at the universe it is definable, when you go to the molecules it is definable, go to atom it is definable, go to subatomic particles slightly difficulties will come and still you go further there afterwards they themselves will form uncertainty principle. That will be the definition. So as you go deeper it becomes beyond the reach of the intellect because it is all **माया**. **माया** also cannot be intellectually understood or **मयायाः अधिष्ठानम् ब्रह्म अपि**,

even ब्रह्मन् cannot be what you call intellectually conceived, therefore as you go beyond energy or as you go beyond प्राण things become very very mysterious. Whether you look from माया angle or whether you look from ब्रह्मन् angle, माया also is अनिर्वचनीयम् ब्रह्मन् also is अनिर्वचनीयम्. Therefore, the teacher says you are asking too much and you be ready if I answer my answer also will be equally subtle. ब्रह्मिष्ठः असि means ब्रह्मनिष्ठः असि. You are a great ब्रह्मज्ञानि. Here the word ब्रह्मज्ञानि can be interpreted in two ways. One is सगुण ब्रह्मज्ञानि. You have been a सगुण ब्रह्म उपासक and therefore you are sharp in your intellect, therefore I can answer you, you can understand. Or ब्रह्मज्ञानि can be taken in the true sense of the term, in which case it will become a simple स्तुति. शङ्कराचार्य takes in that meaning. He is just praising the शिष्य as you are a ब्रह्मज्ञानि because sooner or later ब्रह्मज्ञानम् is going to be given. Therefore keeping the future ब्रह्मज्ञानम् now itself, I have often said the moment he gets admission in the college he begins to put BSc or MBBS and how many times he has to write examination god alone knows. But the moment he gets admission he puts that title. Similarly, you have become my student sooner or later you are going to become ब्रह्मज्ञानि and therefore now itself he addresses ब्रह्मनिष्ठः असि. ब्रह्मवित्तमः असि इति स्तुतिः इयम्. Not fact but it is a glorification, praising, patting the student so that he will listen alertly. तस्मात् – therefore, since you are a qualified student अहम् ते ब्रवीमि – I shall answer this question, this

very very subtle question, about which all the other sciences are still fumbling that question I am going to deal with. This is introduction to the answer. And now the answer proper is going to come from the next मन्त्र.

### Verse No. 3.3

आत्मन एष प्राणो जायते । यथैषा पुरुषे छायैतस्मिन्नेतदाततम् ।  
मनोकृतेनायात्यस्मिन्शरीरे ॥ ३ ॥

So here the first two questions are answered. what is the first question? कुत एष प्राणो जायते? प्राण, remember, both at the व्यष्टि and समष्टि, हिरण्यगर्भ inclusive. The first question is answered. आत्मनः एषः प्राणः जायते. आत्मा. Here आत्मा means the real आत्मा, सच्चिदानन्द आत्मा, सत्यम् ज्ञानम् अनन्तम् ब्रह्म.

तस्माद्वा एतस्मात् आत्मनः आकाशः सम्भूतः । ॥  
तैत्तिरीयोपनिषत् २-१-२ ॥

What is that corresponding मन्त्र in the मुण्डकोपनिषत्, because प्रश्नोपनिषत् is a commentary on मुण्डकोपनिषत्. The corresponding मन्त्र is

एतस्माज्जायते प्राणो मनः सर्वेन्द्रियाणि च ।  
खं वायुर्ज्योतिरापः पृथिवी विश्वस्य धारिणी ॥ मुण्डकोपनिषत् २-  
१-३ ॥

In मुण्डकोपनिषत् second मुण्डक first section the सृष्टि प्रकरणम् comes. The example of sparks.

तदेतत्सत्यं यथा सुदीप्तात्पावकाद्विस्फुलिङ्गाः

सहस्रशः प्रभवन्ते सरूपाः । ॥ मुण्डकोपनिषत् २-१-१ ॥

So in the third section the whole सृष्टि प्रक्रिया comes, there the मन्त्र comes एतस्माज्जायते प्राणः. And the corresponding portion is here. ब्रह्मात्मनः एषः प्राणः जायते. So if प्राण is gone out of आत्मन् then there will be a lot of problems? What is that? आत्मा becomes कारणम् and you know that every कारणम् has got its कारणम् because everything is born out of प्राण and we find that प्राण itself is born out of आत्मा and naturally our mind will think what? आत्मा itself is born out! And therefore we have to say आत्मा is कारणम् at the same time it is not a real कारणम्. It is only and apparent cause. परमात्मा दृष्ट्या

निरोधो न चोत्पत्तिर्न बद्धो न च साधकः ।

न मुमुक्षुर्न वै मुक्त इत्येषा परमार्थता ॥ माण्डूक्यकारिका २-३२ ॥

which we saw in माण्डूक्यकारिका.

न जायते म्रियते वा विपश्चिन्

नायं कुतश्चिन्न बभूव कश्चित् । ॥ कठोपनिषत् १-२-१८ ॥

So really nothing is born out of आत्मा and therefore really आत्मा is not a कारणम्. If आत्मा is a real कारणम् there will be another कारणम् for आत्मा also. Therefore, we have to say that आत्मा is not real कारणम्. That is why we call it as विवर्त उपादान कारणम् न तु परिणामि उपादान कारणम्. Ok. If आत्मा is not a real कारणम्, what about the कार्यम्? Will it be real or unreal? If आत्मा is really not a कारणम् then the कार्यम् also must be equally unreal. So the सृष्टि must be मिथ्या सृष्टि

and that is beautifully indicated here. How the प्राण is born. It is born like the छाया. It is a very very important line to point out the सृष्टि मिथ्यात्वम्. The सृष्टि is compared to a shadow, छाया. Because in all other उपनिषत्s the creation is not clearly said to be false and therefore there is always a controversy between विशिष्टाद्वैतिन् and अद्वैतिन्. Because in तैत्तिरीयोपनिषत् we find that आत्मनः आकाशः सम्भूतः. अद्वैतिन् says आकाश is not really born it is only apparently born. For this always विशिष्टाद्वैतिन् question how do you say apparently born? It has not been said in the श्रुति. श्रुति only says आकाशः सम्भूतः and अद्वैतिन् is unnecessarily adding it is apparently born, therefore unreality is all अद्वैतिन्'s perception alone. The creation is real. Thus विशिष्टाद्वैतिन् argues but in प्रश्नोपनिषत् we get a clean answer because श्रुति itself says सृष्टि is as good as a shadow. Just as shadow does not have any reality of its own, similarly सृष्टि is वैतथ्यम्, सृष्टि is वितथम्, सृष्टि is मायिकम्. For that the श्रुति प्रमाण is in प्रश्नोपनिषत्. We don't find it in तैत्तिरीय, in कैवल्य, in मुण्डक nowhere this comparison is made but here it is clearly made. Therefore, it should be remembered, a very important line. यथा पुरुषे छाया – just as in a person, so here in a person means because of a person, शङ्कराचार्य takes निमित्त सप्तमी, पुरुषे is निमित्त सप्तमी, because of the पुरुष there is a shadow nearby. पुरुष निमित्तम् छाया भवति. And from this example so many things are clarified. For creating the छाया, the shadow what effort do you put forth? The छाया even without

your will, even without you being aware of it, because of your mere सत्ता, केवल सन्निधि मात्रेण छाया अत्र वर्तते, this is not that you request 'छाया, छाया may you come in front of me'. No, shadow is just automatic. You don't plan, you don't will, you don't desire, *you are* the shadow comes. Similarly, ब्रह्मन् does not plan or will or anything. ब्रह्मणः सत्ता मात्रेण अत्र सृष्टिः भवति. So thus ब्रह्मन्'s असङ्गत्वम् etc., is indicated and the second main point is that the shadow does not have a reality independent of the person. Similarly, the सृष्टि does not have a reality independent of ब्रह्मन्. So, एषा. एषा should be connected with छाया. एषा should not be connected with पुरुषे. एषा छाया. And here he is referring to एषा because there must be छाया nearby. Therefore, just as the shadow is here due to me because of my presence here तथा, you have to supply तथा, तथा एतस्मिन् आत्मनि because of the presence of the आत्मा. एतस्मिन् also निमित्त सप्तमी, due to the presence of the आत्मा, एतत् आततम्. एतत् refers to प्राण, i.e., हिरण्यगर्भ. हिरण्यगर्भ is a representative of whole creation. In the same way due to the presence of ब्रह्मन्, the entire प्राण and all its products are आततम्. आततम् means are born, are thrown out. So therefore the first question is answered. प्राण is born out of आत्मा and an additional point is given प्राण is apparently born out of आत्मन्. छाया example is given to show this apparentness. जायते इव. It is born as it were, it is existing as it were. अजायमानो बहुधा विजायते.

अजोऽपि सन्नव्ययात्मा ... सम्भवाम्यात्ममायया ॥ गीता ४-६ ॥

Without being born I am born as it were. Ok. Incidentally, I remember one more. So because of this example another point also becomes clear. Because of the number of shadows my weight is not going to be decreased also. See when you have got a pound of clay and you go on creating pots. What naturally happens? The amount of clay becomes lesser and lesser as you are creating more and more pots. But suppose there are many lamps and many shadows come out of you, do you feel at the end of the whole process many shadows have come therefore now I have become less in weight. For reducing the weight you need not do anything, many shadows are born out of you, you find slim. But here the beauty is what? Let any number of shadows come I am पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते. Similarly, everything comes out of ब्रह्मन् but ब्रह्मन् continues to be the same full पूर्णम्ब्रह्म. You can extend this छाया example to any amount. After आततम् there must be a full stop really. Because with this the first question is answered. मनोकृतेन should be a separate sentence. That is answer to the second question.

What is the second question? कथम् अस्मिन् शरीरे आयाति? How does the प्राण come to this body? Because there are so many varieties of bodies. How does a प्राण determine to enter a particular body? The answer is given, मनोकृतेन – it is because of the कर्म. मनः here indicates कर्म. How does मनः indicates कर्म. मनः means सङ्कल्प. Mind

represents the सङ्कल्प वृत्तिs of mind. What is mind after all? सङ्कल्प विकल्पात्मकं मनः. Therefore, mind indicates सङ्कल्प, सङ्कल्प indicates काम, because

सङ्कल्प-प्रभवान् कामान् ॥ गीता ६-२४ ॥

काम indicates कर्म. See from mind we have to go to सङ्कल्प, सङ्कल्प indicates काम, काम indicates कर्म. This is लक्षितलक्षण, having the marks of anything perceived or made evident through the former. Finally the meaning of मनः means कर्म. Isn't it true? After all all कर्मs are born out of what? Some कामः. And this काम itself comes out of what? 'I have a plan to go to states!' 'I have a plan to build a house.' 'I have a plan to study this.' Initially, सङ्कल्परूपेण, if this सङ्कल्प is repeated it becomes a powerful desire, desire crystallizes into action. Therefore, मनोकृतेन means मनोजन्य, सङ्कल्पजन्य, कामजन्य, कर्मकृतेन इत्यर्थः. Because of the cause of कर्म अस्मिन् शरीरे आयाति – it enters this body. And as long as the force of कर्म is there it continues in the body. That is a corollary we get. Since कर्म is the condition for entry कर्म will be the condition for exit also. Once the प्रारब्ध कर्म is gone प्राण again निर्याति. आयाति कर्मणः निर्याति कर्मणः. So with this the second question is answered. The answer is कर्म. How does it come to the body, because of कर्म. And कर्म here means प्रारब्ध कर्म, because सञ्चित कर्म is inoperative at this moment; because of प्रारब्ध कर्म.

Now the third question is to be answered. We will read the मन्त्र.

### Verse No. 3.4

यथा

सम्राडेवाधिकृतान्विनियुङ्क्त

एतान्ग्रामानेतान्ग्रामानधितिष्ठस्वेत्येवमेवैष

प्राण

इतरान्प्राणान्पृथक्पृथगेव संनिधत्ते ॥ ४ ॥

So what is the third question? आत्मानम् वा कथम् प्रविभज्य प्रातिष्ठते? How does प्राण divide itself and sustains the body? For this the उपनिषत् gives the example of a साम्राट्, a king or an emperor. What does an emperor do? Emperor has got infinite powers. He gives his powers, he divides his powers and gives it to various ministers. And the power in every minister belongs to whom? The emperor alone. How do you know? In reshuffling time you will come to know. So the fellow who was very important स्थानभ्रष्टा न शोभन्ते दन्ताः केशा नखा नराः । Therefore, some of them have got glory only when in स्थानम्, tooth. How much importance? So brushing three times, four times, filling with gold. All those things how long? As long as it is in its position. The moment fallen, value goes. शिखा, my god! how much importance to hair. Hair doing, undoing and all those things spending lot of money and time dyeing and miserable failing, neither black nor brown, all how much importance to the hair. How long? As long as it is on the head. Similarly, here पुरुष also. So just

as the ministers have the power coming from the main emperor similarly here also प्राण has got the total power. And what does he do? He gives that power to various members like अपान some power is given, व्यान is another minister, उदान, समान all of them. And not only that the emperor gives various posts to various ministers and he also keeps one portfolio. Isn't it? Even prime minister, he gives various portfolios to people and he also keeps one portfolio. Similarly, प्राण gives various powers to अपान, व्यान, उदान, समान and for itself it keeps another department, the department of respiration. It is like an emperor delegating the powers. This is the essence. यथा सम्राट् अधिकृतान् विनियुङ्क्ते – just as an emperor engages or appoints various अधिकारिs, अधिकृतान् means अधिकारिs, various ministers or various officers. And how does he do that? That is given within inverted commas. The emperor's statement, एतान् ग्रामान् एतान् ग्रामान् अधितिष्ठस्व – you become the governor of the आन्ध्र you become the governor of केरल. So, like एतान् ग्रामान्, may you rule over, may you preside over this village, may you preside over this village. अधितिष्ठस्व means rule over, preside over. Up to अधितिष्ठस्व is within inverted commas, the emperor address. In the same fashion, एवम् एव प्राणः, the मुख्य प्राणः, इतरान् प्राणान्, इतरान् refers to अपान, व्यान, उदान, समानाखान् इतरान् प्राणान् all of them, पृथक् पृथक् एव सन्निधत्ते – appoints distinctly. You take care of digestion, you take care of excretion, you take care of circulation, and I

will take care of respiration, प्राणः. So that is the main thing. Because defence is in his hand. More is going to come. Thus the third question is going to be elaborately answered, those details we will see in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय  
पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

अथ हैनं कौसल्यश्चाश्वलायनः पप्रच्छ भगवन्कुत एष प्राणो जायते कथमायात्यरिमच्छरीर आत्मानं वा प्रविभज्य कथं प्रातिष्ठते केनोत्क्रमते कथं बाह्यमभिधत्ते कथमध्यात्ममिति ॥ १ ॥

तस्मै स होवाचातिप्रश्नान्पृच्छसि ब्रह्मिष्ठोऽसीति तस्मातेऽहं ब्रवीमि ॥ २ ॥

आत्मन एष प्राणो जायते । यथैषा पुरुषे च्छायैतस्मिन्नेतदातं मनोकृतेनायात्यरिमच्छरीर ॥ ३ ॥

यथा स्रग्माडेवाधिकृतान्विनियुङ्क्त एतान्ग्रामानेतान्ग्रामानधितिष्ठस्वेत्येवमेवैष प्राण इतरान्प्राणान्पृथक्पृथगेव संनिधत्ते ॥ ४ ॥

The third student asks for some more details regarding प्राण and the third question has five subdivisions.

- i) How does प्राण originate?
- ii) How does it enter the body?
- iii) How does it divide into fivefold function?
- iv) How does it get out of the body?
- v) And how does it sustains the individuals as well as the total creation?

Of which the two questions have been answered - the origin of प्राण is said to be ब्रह्मन् or आत्मन् itself. आत्मनः एषः प्राणः जायते । And incidentally the teacher makes it clear that the सृष्टि is मिथ्या by comparing प्राण into छाया. That

छाया comparison is important because it is the प्रमाणम् for showing the apparent creation, रज्जुसर्पवत् सृष्टिः न तु सत्यम्. And how does the प्राण enter the body? That is the second subquestion for which the answer was given मनोकृतेन आयाति अस्मिन् शरीरे. Mind representing the कर्म especially the प्रारब्ध कर्म. The प्रारब्ध कर्म is indicated by the word mind because कर्म is born out of सङ्कल्प or काम, both are same. सङ्कल्प and काम are they same, only the intensity varies. There is only a difference of degree, no difference of content. सङ्कल्प is mild and काम is intense. सङ्कल्प is sprout, काम is plant. So thus कर्म is born out of सङ्कल्प or काम which in its turn is born out of मनः, the mind and therefore mind's grandson is कर्म; to put in our language. Mind's child is सङ्कल्प or काम and its child is कर्म and therefore here mind refers to its grandchild, कर्म. And therefore मनोकृतेन आयाति अस्मिन् शरीरे means कर्मकृतेन पुण्यपापरूप कर्मकृतेन पुण्यपापरूप प्रारब्ध कर्मकृतेन अस्मिन् शरीरे आयाति प्राणः. इति द्वितीयस्यापि उत्तरम् दत्तम्. Then the third question is how does the प्राण divide itself into fivefold function. And for that the answer was given in fourth मन्त्र, where the प्राण was compared to the साम्राट्, an emperor who delegates its power into various ministers, and each minister takes one-one portfolio. In the same way प्राण also delegates its power into four ministers – अपान, व्यान, उदान and समान. And each one is given a particular role also. एतान् ग्रामान् एतान् अधितिष्ठस्व. The emperor will command these

ministers - you supervisor or you govern, you preside over such and such ग्राम. In the same way प्राण also commands these four अपानव्यानादि functions to govern or function in particular places. And having delegated the powers to these four प्राण's, the प्राण takes function for itself. Thus four ministers as well as the prime minister or chief minister, that itself takes a function that was what we saw in the last class. इतरान् प्राणान्, अपानोव्यानोदानसमानाख्यान् इतरान् प्राणान् पृथक् पृथक् एव distinctly, without overlapping, without confusion, without too much reshuffling in between, that some ministers forgot what portfolios they were in it seems. So without any such problem distinctly, doubtlessly, clearly सन्निधत्ते. सन्निधत्ते means it allots, it appoints we can take. Ok. In the case of the example the ministers take up the villages, in the take अपानोव्यान् etc., what part of the body they maintain? That will be the next question. So what are the villages of the body which are supervised by the पञ्चप्राणः? That is going to be said in fifth मन्त्र, which you will read now.

### Verse No. 3.5

पायूपस्थेऽपानं चक्षुःश्रोत्रे मुखनासिकाभ्यां प्राणः स्वयं प्रातिष्ठते  
मध्ये तु समानः । एष ह्येतद्भुतमन्नं समं नयति तस्मादेताः  
सप्तार्चिषो भवन्ति ॥ ५ ॥

This is all extension of answer to the third question. What is the third question? कथम् आत्मानं प्रविभज्य प्रातिष्ठते? So that is been continued here also. In the previous मन्त्र

example has been given दृष्टान्तः, in this मन्त्र it is दाष्टान्तः, the original. So the position of the constituency of each one of the प्राण is been pointed out. पायूपस्थे अपानम् – so the place that is taken care of by the अपानम् is पायु and उपस्थ – the organ of excretion and reproduction. पायूपस्थे. It should have been पायूपस्थयोः but it is समाहार द्वन्द्वः. पायुश्च उपस्थश्च तयोः समाहारः पायूपस्थं तस्मिन्, that is in the place of पायु and उपस्थम् अपानम् प्रातिष्ठते we have to supply the verb अपानम् प्रातिष्ठते the अपानवायु takes care of, presides over that particular part of the body because the function of the अपान is removing the waste, excretion and therefore it occupies that position. Now what about प्राणः? चक्षुःश्रोत्रे प्राणः – the position of the प्राण is चक्षुः and श्रोत्रम्, the eyes and ears or in general the face, the मुखम्. Because प्राण is the prime minister. So therefore all well planned only. Therefore, चक्षुःश्रोत्रे प्राणः. And what is it doing? मुखनासिकाभ्याम् निर्गच्छन् we have to supply निर्गच्छन् – coming out, in and out through मुखम् and नासिका. That is breathing process is mentioned here. So in the form of inhalation and exhalation the प्राण comes out through the mouth and nostril and similarly प्राण goes inside through mouth and nostrils. Thus going in and out through the mouth and nostril the प्राण occupies the face. This is the स्वयं प्रातिष्ठते. Therefore, the word स्वयम् is used because प्राण is an emperor, the emperor itself takes up a portfolio. So with this the second division is over.

Now comes the third मध्ये तु समानः. So the समान प्राण which is the digestive function समीकरणकरः समानः we have seen in तत्त्वबोध. So, समान मध्ये प्रातिष्ठते. Everywhere we have to add प्रातिष्ठते. प्रातिष्ठते means what? Presides over, rules over, governs. मध्ये means the stomach, मध्यप्रदेश is ruled over by the समानः because that is the digestion portion. And a little bit more details about समान is given. Because very important, central portion you know. So एषः एतत् हुतम् अन्नम् समम् नयति. Why it is called समानः? एषः समानः, this समान प्राण समम् नयति. समम् नयति means divides equally. What? हुतम् अन्नम् – so the food that has been offered into. So the word हुतम् is used to indicate that it is something like a होमाग्निः and after all the digestive power is compared to वैश्वानर अग्निः alone and therefore into the समानादि वैश्वानर अग्नि the अन्नम् is हुतम् and this हुतम् अन्नम् is divides into various nutrients and without any partiality, it distributes the food to all states equally whether it is ruled over by the same party or the opposition party without any problem it is equally distributed. Whenever problem extra food extra nutritions all those things are to be done therefore समम् नयति. Ok. And when oblations are put into the fire what happens? The flames come out and here also the flames come out in the form of seven tongues तस्मात् सप्तार्विषः भवन्ति – because of the activation of the समान प्राण. And how it is activated? By offering food the seven flames in the form of the seven sense organs become well-kindled. So here

seven flames refer to the seven sense organs, seven sense organs you may be shocked but we have seen it in the मुण्डक

सप्त प्राणाः प्रभवन्ति तस्मात्

सप्तार्चिषः समिधः सप्त होमाः ।

सप्त इमे लोका येषु चरन्ति प्राणा

गुहाशया निहिताः सप्त सप्त ॥ मुण्डकोपनिषत् २-१-८ ॥

In मुण्डकोपनिषत् it came. So seven sense organs means the two eyes, the two nostrils, the two ears and the tongue i.e., the mouth there are  $3 \times 2 + 1$  these are the seven mentioned here. And they are called flames because there the ज्ञानाग्निः, the flame of knowledge, the flame of awareness is manifest and these sense organs will function well only when food is there. Otherwise the eyes also become dull, ears also become dull, everything becomes dull. As in छान्दोग्य उपनिषत् the example is given. The student is asked to fast to show that अन्नम् alone is catering to all of the sense organs. And he is not able to chant why he even forgets the मन्त्रs that he had learnt. And therefore it is a very beautiful concept. Here is the अग्नि and food is kindling the अग्नि and as a result of this all sense organs become aglow which is nothing but the सप्त अर्चिषः, the seven tongues of that अग्नि.

काली कशली च मनोजवा च

सुलोहिता या च सुधूम्रवर्णा ।

स्फुलिङ्गिनी विश्वरुची च देवी

तेलायमाना इति सप्त जिह्वाः ॥ मुण्डकोपनिषत् १-१-४ ॥

There are also seven has been mentioned again in मुण्डकोपनिषत्. Anyway तस्मात्, तस्मात् means what? अन्नहोमात् because of the offering of the अन्नम् एताः सप्त अर्चिषः, these seven flames of the perceptual powers भवन्ति become active. So thus समान प्राण's village is in the middle. Then what about व्यान etc., व्यान and उदान have to be mentioned. प्राण, अपान and समान are over, two more are left out, which will be said in sixth मन्त्र. We will read.

### Verse No. 3.6

हृदि ह्येष आत्मा । अत्रैतदेकशतं नाडीनां तासां शतं  
शतमेकैकस्या द्वासप्ततिर्द्वासप्ततिः प्रतिशाखानाडीसहस्राणि  
भवन्त्यासु व्यानश्चरति ॥ ६ ॥

So the position of व्यान is going to be the whole body, whatever be the minister who constantly keeps touring. Now everybody tours, anyway. So whatever be. So व्यान is all over the body and it moves through the नाडीs and these नाडीs are pervading all over the body. So व्यान is all-pervading, flowing through the नाडीs which are pervading all over the body. And all these नाडीs are connected to हृदयम्. And therefore the teacher wants to begin from the हृदयम् onwards. So he will say there is a हृदयम् and from हृदयम् नाडीs travel all over the body and through these नाडीs व्यान is moving about. This is the essence of the मन्त्र. For that the हृदय has to be introduced first. And हृदय is going to be defined as the place of the आत्मन्. Even though here there is no relevance for आत्मन् at all, we have no discussion of आत्मन् at all, we

should not wonder how suddenly comes आत्मन् without any relevance. Here आत्मन् is to indicate the हृदय and from हृदय the नाडीs and in the नाडीs व्यान flows. Therefore, the teacher says एषः आत्मा हृदि वसति. So this अपरोक्ष आत्मा, अहंप्रत्यय विषय आत्मा, एकात्मप्रत्ययसारभूत आत्मा, I, the Self एषः आत्मा हृदि वर्तते. हृदि means अन्तःकरणे. And according to the scriptures the position of the अन्तःकरण is हृदयम् only. हृदयम् means the actual heart alone because some people say there is a left hand heart, there is a right hand side imaginary heart etc., but according to शङ्कराचार्य he takes हृदयम् as the physical heart alone. In the तैत्तिरीय भाष्यम्, in two three भाष्यम्s it comes, in the तैत्तिरीयोपनिषत्

स य एषोऽन्तर्हृदय आकाशः । तस्मिन्नयं पुरुषो मनोमयः । ॥  
तैत्तिरीयोपनिषत् १-६ ॥

There in the भाष्यम् शङ्कराचार्य defines the हृदयम्. He says that which is seen when the animal is cut inside the chest that मांसपिण्डम् is seen. Thus according to शङ्कराचार्य हृदयम् means the physical heart alone, in which alone the subtle अन्तःकरणम् is located. Therefore, हृदये अन्तःकरणम् वर्तते. हृदयम् is the physical part, the अन्तःकरण is the subtle part. Just as we have got the गोलकम् and the इन्द्रियम्, the गोलकम् is the physical part and the इन्द्रियम् is located in the गोलकम्. Similarly, the गोलकम् of the mind is हृदयम्. Thus हृदयम् becomes गोलकम्, मनः becomes the इन्द्रियम्, अन्तरिन्द्रियम्. So then why does the teacher say हृदि आत्मा? He must be saying हृदि अन्तःकरणम्. हृदि अन्तःकरणम् वर्तते

in the physical heart the subtle mind is supposed to be located and in the subtle mind चैतन्यम् is manifest and therefore it is said the आत्मा is in the हृदयम्. So therefore, in the हृदयम् the अन्तःकरणम्, in the अन्तःकरण the विदाभास and therefore it is said हृदि अन्तःकरणे विदाभास रूपेण आत्मा उपलभ्यते. From this हृदयम् there are many नाडी's emerging. Therefore, I said आत्मा has no relevance here. From आत्मा your attention must be turned to हृदयम्. And from this हृदयम् what is there? अत्र. अत्र means हृदये. नाडीनाम् एतत् एकशतम् भवति. भवति to be understood. There are hundred नाडी's. So नाडी's it is very difficult translate, the नाडी's itself. Ok, hundred नाडी's are there and in other उपनिषत्s generally hundred and one are mentioned if you remember कठोपनिषत् शतं चैका च हृदयस्य नाड्यस्तासां मूर्धानमभिनिःसृतैका । तयोर्ध्वमायन्नमृतत्वमेति विष्वङ्ङन्या उत्क्रमणे भवन्ति ॥ कठोपनिषत् २-३-१६ ॥

शतं चैका च. Therefore generally, hundred and one are mentioned, here hundred is mentioned. So शङ्कराचार्य writes you add one more. Perhaps for the sake of round figure the उपनिषत् has said hundred. एकशतम् वर्तते hundred नाडी's are there. They are all supposed to be प्रधान नाड्यः, the main ones. And there afterwards तासाम् that should be next sentence. Here there is no full stop and all, but we should know where the full stop comes. The next sentence comes, तासाम् एकैकस्यां शतं शतं भवति. तासाम् – of those hundred नाडी's, एकैकस्याम् – each one of them will have शतम् शतम्

– will have hundred-hundred sub-नाडीs, subdivision. That means the main one will branch into hundred subdivisions. So शतम् शतम् भवति. Therefore, hundred x hundred is equal to ten thousand. Some people have calculated also, in some books you will find seventy-two crore seventy-two lakh ten thousand and two-hundred and ten. It is enough that if you know that it is plenty. Ok. This is the second subdivision. And there afterwards next sentence you have to supply again तासाम् एकैकस्यां second time we have to take it. तासाम् एकैकस्यां – of those ten thousand नाडीs एकैकस्यां – each one of them becomes दासप्ततिः दासप्ततिः प्रतिशाखानाडी सहस्राणि भवन्ति. That सहस्राणि should be joined with दासप्ततिः. दासप्ततिः दासप्ततिः सहस्राणि – each one of them is divided into seventy-two thousand. सहस्राणि means thousand, दासप्ततिः means seventy-two. Each one of them is subdivided into, each one of the ten thousand is subdivided into seventy-two thousand, seventy-two thousand known as प्रतिशाखानाडी. So thus first hundred, then each one of them is divided into hundred and each one of the divided portion is divided into seventy-two thousand and all this things capillaries, arteries, aorta, veins and there afterwards subdivision and all even according to medical science the blood vessels that are running in our system if you take the total distance it will be one lakh kilometers. Can you imagine! And the blood is, the heart is pumping the blood into all of them daily 7200 liters in 24 hours, like that they say. So

प्रश्न उपनिषत्

तृतीयः प्रश्नः

therefore if it is one lakh kilometers then the नाडीs with the subdivisions must be so many and therefore it is said भवन्ति आसु व्यानः चरति – into all these नाडीs, मुख्य नाडीs, अमुख्य नाडीs, प्रतिशाखानाडीs, in all these नाडीs, व्यानः चरति, that is what is relevant for us. That number and all other things are not that much relevant. So thus what is the position of व्यान? The whole body. So thus the fourth प्राण has been mentioned, now one more left out, that is उदानः. मन्त्र number seven.

### Verse No. 3.7

अथैकयोर्ध्वं उदानः पुण्येन पुण्यं लोकं नयति पापेन पापमुभाभ्यामेव मनुष्यलोकम् ॥ ७ ॥

In some books उपाभ्याम् is there. It should be उभाभ्याम्. So what is the position of उदान? The position of उदान is not directly mentioned in this मन्त्र but from this मन्त्र we have to understand the position of उदान is ऊर्ध्वः the upper portion of the body, the neck and above because it is said उदान is the one which takes the प्राण above and since it has to disappear from the body at the time of death it is waiting readily here. Thus the position of उदान is supposed to be the neck and above portion, ऊर्ध्वः. So supplying this the third question is answered. So we have to see the order of questions also. What is the third question? आत्मानम् वा कथम् प्रविभज्य प्रातिष्ठते? And for that the position of each प्राण has been mentioned. Finally, the position of उदान is the ऊर्ध्व देशः. And the function of उदान is what? We have seen it

is the reversing system like vomiting etc., and that is during the normal life and at the time of death the उदान's function is to uproot the प्राण from the physical body and उदान is the power behind the travel after death. So thus the उदान's function and position is not mentioned directly, we have to supply and close the third part of the question.

And now the fourth question is answered in this मन्त्र, seventh मन्त्र. What is the fourth question? केन उत्क्रमते? Through which मार्ग the प्राण escapes from the body? Through which मार्ग the प्राण escape from the body? That question is answered in this मन्त्र. अथ एकया नाड्या – so the प्राण escapes through one important नाडी known as सुषुम्णा नाडी and this is mentioned from the standpoint of उपासक because the topic is उपासना but this cannot be a generalized statement because in the case of other people it will not be सुषुम्णा नाडी because in the कठोपनिषत् it has been said

विष्वङ्ङन्या उत्क्रमणे भवन्ति ॥ कठोपनिषत् २-३-१६ ॥

The उत्क्रमणम् will be through the सुषुम्णा नाडी only when the लोक is higher लोक. If it is अधोलोक what can सुषुम्णा नाडी do? And therefore if it is अधोलोक or मनुष्यलोक itself सुषुम्णा नाडी cannot be useful. Here the topic being उपासना, the उपासक's प्राण escapes through the सुषुम्णा and therefore it is said एकया, एका referring to सुषुम्णा. And who takes this प्राण? Who is the driver? It is said ऊर्ध्वः उदानः एकया नाड्या नयति – so ऊर्ध्वः उदानः means ऊर्ध्वः देशत्व उदानः. So the उदान occupying the upper part of the body नयति – leads

the entire प्राण to various लोकs. So the उदान occupying the upper part of the body leads the entire प्राण to higher लोकs and प्राण means along with other सूक्ष्मशरीरम् organs that will come next later. प्राण being the main part it is said प्राण is taken and along with प्राण all the अन्तःकरणम्, इन्द्रियम् etc., will go away. And that is the idea is it will be clarified again later that at the time of death the other functions of the body, the other expressions of प्राण like अपान, व्यन, समान will be absorbed into उदान प्राण. That is why digestion becomes weaker, it will be slowly merging into उदान. And excretion becomes weaker again it merges into उदान. Thus breathing becomes difficult it merges into उदान. Thus उदान absorbs all the other four प्राणs into itself and therefore the reversing system becomes powerful.

प्राण प्रयाण समये कफवातपित्तैः कंठ अवरोधन विधौ स्मरणम् कुतः ते ॥ पाण्डवगीता/ प्रपन्नगीता - ५२ ॥

Everything is stopped. And thus all other प्राणs are merged into उदान and then उदान takes the whole of them through the सुषुम्णा नाडी. Therefore, ऊर्ध्वः उदानः एकया सुषुम्णा नाड्या नयति leads to which लोकम्? It all depends. Therefore, पुण्येन पुण्यम् लोकम् नयति – through पुण्यम् it leads to पुण्य लोक. पुण्य लोक means what? स्वर्गलोक if the fuel happens to be पुण्यम् or if visa happens to be पुण्यम्, then पुण्य लोकम्, पापेन पापम्. So पापेन पापम् नयति to be supplied. Through the पापम् it leads to पाप लोक. पाप लोक means what? नरकम्, lower birth. So पुण्य लोकम् refers to स्वर्ग,

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पाप लोकम् refers to नरक. And उभाभ्याम्, if both are there means how? उभाभ्याम् मनुष्यलोकम् – so through a mixture of पुण्य and पाप it leads to मनुष्यलोकम्. That is why if somebody asks how is our life, we say mixture. Sometimes it becomes hellish also and sometimes it is like heavenly life when everything goes well. So मनुष्यलोकम् नयति. And this is the answer to केन उत्क्रमते. And what is the precise answer? सुषुम्णया नाड्या उत्क्रमते. It goes through सुषुम्णा नाडी. Ok. With this that question also is answered.

Then comes the last part of the question. What is that question? कथम् बाह्यम् अध्यात्मम् अभिधत्ते? So how is the प्राण sustaining the cosmos at the समष्टि level and how does the same प्राण sustain the individual at the व्यष्टि level? Two manifestations of the प्राण. The व्यष्टि manifestation and समष्टि manifestation supporting the व्यष्टि creation and समष्टि creation, which is going to be said in the eight मन्त्र.

### Verse No. 3.8

आदित्यो ह वै बाह्यः प्राण उदयत्येष ह्येनं चाक्षुषं प्राणमनुगृह्णानः।  
पृथिव्यां या देवता सैषा पुरुषस्यापानमवष्टभ्यान्तरा यदाकाशः  
स समानो वायुर्व्यानः ॥ ८ ॥

So the external and the internal manifestation or expressions of प्राण are mentioned. The internal expressions of प्राण are already known. They are प्राण, अपान, व्यान, उदान and समान alone. So one part of the question is already

known what is that? How does प्राण support the subjective creation in the form of fivefold functions it sustains the subjective or व्यष्टि. कथम् अध्यात्मम् अभिधत्ते? How does the प्राण sustain the अध्यात्मम्, the व्यष्टि. For that the answer is already known and that is प्राण, अपान, व्यान, उदान, समान रूपेण in the form of the fivefold physiological functions the प्राण sustains. But here the new idea mentioned is corresponding to each subjective manifestation there is an objective manifestation also that is going to be mentioned. What are they? I will just mention them then we can see the मन्त्र. Corresponding to the प्राण subjectively at the objective level it is आदित्य देवता. Corresponding to the प्राण the subjective manifestation the objective, the macrocosmic manifestation is आदित्यः. So, प्राण रूपेण अध्यात्मम् अभिधत्ते आदित्यः रूपेण अधिदैवम् or बाह्यम् अभिधत्ते. अभिधत्ते means support. Similarly, corresponding to the अपान, which is internal the external manifestation is पृथिवी and therefore अपान रूपेण अध्यात्मम् अभिधत्ते पृथिवी रूपेण बाह्यम् अभिधत्ते. It sustains the external. And then the third one is समान and corresponding to that it is the intermediary आकाश is the objective or the external expression we call it as अन्तराकशः. अन्तराकशः means the intermediary space, otherwise known as अन्तरिक्षम् also. So this is corresponding to समान. Therefore प्राण – आदित्य, अपान – पृथिवी, समान – अन्तराकशः. Then fourthly the व्यानः is the subjective power and corresponding to that in the external universe it is वायु,

सर्वगत वायुः, which is flowing everywhere and internally व्यान also is flowing everywhere. And fifthly the subjective expression is उदानः, which sustains at the individual level and correspondingly at the microcosmic level it is the अग्नि or here it will be called तेजः. He is going to say it in the next मन्त्र but it is better that we remember the five subjective expressions and five objective expressions. So the five objective ones are the new information we get आदित्यः, पृथिवी, अन्तरिक्षम्, वायुः and अग्निः these are the fivefold expressions of प्राण sustaining the external world. Now you see this मन्त्र.

आदित्यः ह वै बाह्यः प्राणः – so the आदित्यः, the Sun god is the external expression of प्राण. One sentence is complete. So he is referring to एषः प्राणः subjectively it is expressing as respiration but in the objective world it is called आदित्यः. And incidentally he is making another reference also that between the subjective and objective, the व्यष्टि and समष्टि, व्यष्टि is blessed by the समष्टि. So three statements. The व्यष्टि प्राण blesses the व्यष्टि individual, the समष्टि प्राण blesses the समष्टि creation. This we have said. But in between another statement is given, the व्यष्टि प्राण itself gets its power from where? समष्टि. So the third statement is the व्यष्टि प्राण itself is blessed by the समष्टि. So he says एषः आदित्यः उदयति – this आदित्य देवता is rising. And it is not only blessing the समष्टि प्रपञ्च but it is also blessing the व्यष्टि प्राण. Therefore, it is said चाक्षुषं प्राणम् अनुगृह्णानः –

blessing the चाक्षुषः प्राणः, the प्राण located in face, blessing the individual प्राण. And here चाक्षुषम् is specially mentioned because the eyes can perceive only in the presence of the light. Even though आदित्य is blessing all our functions, it is giving energy to all our functions, this special function of आदित्य is चाक्षुषः सूर्यः, being the presiding deity of the eye not only it generally blesses the पञ्चप्राणs it is particularly blessing the चाक्षुषः प्राण, चाक्षुषः इन्द्रियम्, that is the sense organ of perception. It is particularly blessing. Otherwise without the light you cannot see. Don't say electric light and all, electricity also is supposed to be that energy's manifestation alone. Then पृथिव्याम् या देवता – so whatever देवता is in the पृथिवी that is the cosmic manifestation. And what does it bless? पुरुषस्य अपानम् अवष्टभ्य you have to supply तिष्ठति. That पृथिवी देवता supports the व्यष्टि अपान. आदित्य देवता supports the व्यष्टि प्राण, the पृथिवी देवता supports the व्यष्टि अपान. So अवष्टभ्य means holding, supporting. That is why अपान is at the lower level, otherwise what will happen? Because the उदान is constantly pulling things upwards, अपान will go upwards. So शङ्कराचार्य writes there will be lot of problems therefore if we are stationary down it is only because of पृथिवी देवता, you may call scientifically gravitational force but this has been expressed in another form. The पृथिवी alone by holding onto अपान, keeping the person on the ground otherwise the उदान would have taken like the hydrogen filled balloon we all would have been flying. Then comes समान

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and व्यान. I have given the general definition, the exact meaning I will give you in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय  
पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

अथैकयोर्ध्व उदानः पुण्येन पुण्यं लोकं नयति पापेन  
पापमुभाभ्यामेव मनुष्यलोकम् ॥ ७ ॥

आदित्यो ह वै बाह्यः प्राण उदयत्येष ह्येनं चाक्षुषं प्राणमनुगृह्णानः ।  
पृथिव्यां या देवता सैषा पुरुषस्यापानमवष्टभ्यान्तरा यदाकाशः  
स समानो वायुर्व्यानः ॥ ८ ॥

The last part of the third question was कथं बाह्यमभिधत्ते कथमध्यात्ममिति. How does the प्राणतत्त्वम् sustains the individual, अध्यात्मम् and how does the प्राणम् sustain the बाह्यम्, बाह्यम् means the external which refers to अधिभूतम् and when we say अध्यात्मम् we should not take the individual Self. प्राण does not sustain the individual Self, the आत्मन्, but here the individual indicates the individual शरीरम्, प्राण sustains the अनात्मा, प्राण does not sustain the आत्मा. On the other hand आत्मा sustains प्राण. That is a different story. So here अध्यात्मम् does not refer to the चैतन्यरूप आत्मा but अध्यात्मम् refers to जडरूप स्थूलसूक्ष्मशरीरम्, the कलेवरम्. So here आत्मा means शरीरम्, अधि आत्मम्, आत्मा refers to शरीरम् and not the Self. And बाह्यम् refers to the external world which is generally referred to as the अधिभूतम्. So thus one प्राण alone sustains both the व्यष्टि and the समष्टि. In what form does it sustain was the question? So the first part is very clear. प्राण sustains the अध्यात्मम् in the form of the पञ्चप्राणः, प्राण, अपान, व्यान, उदान, समानरूपेण, in the form of the respiratory power, excretory power etc., it sustains the individual body. Then the question is how does it is sustained

the total, for which alone the answer we are seeing in the eight मन्त्र. So these पञ्चप्राणः express in five different forms at the cosmic level. What are they? The प्राण expresses as आदित्यः - the Sun god, the अपान expresses as पृथिवी - the earth goddess and then समान expresses as अन्तराकाशः, the intermediary space known as अन्तरिक्षम् and व्यान represents as the वायुः, the सर्वगत वायु. They all have got some link also. समान occupies the intermediary space in your system because the locus of the समान is the stomach and therefore in the external field the समान's expression is अन्तरिक्षम् which is also the intermediaries space between भूलोक and सुवलोक. अन्तरिक्ष means भुवलोक. So भूः is पृथिवी

भूरिति वा अयं लोकः । भुव इत्यन्तरिक्षम् ।

सुवरित्यसौ लोकः ॥ तैत्तिरीयोपनिषत् ७-१ ॥

Therefore, अन्तरिक्षम् means the intermediary space, which is the stomach of the cosmic person, cosmic stomach is अन्तरिक्षम्. And the व्यान is the प्राण principle which goes all round the body because व्यानः चरति, सर्वत्र चरति because there are so many नाडीs remember, 72 crore 72 lakh 10 thousand and 210 nerves are there in our body. व्यान moves through all of them and similarly at the external level it is the सर्वगत वायु because वायु also travels all over. So thus आदित्य पृथिवी अन्तरिक्ष वायु and finally the उदान's external expression is said to be तेजः or अग्नि तत्त्वम्. That is what is said in this मन्त्र, आदित्यः ह वै बाह्यः प्राणः उदयति and एषः एनं चाक्षुषं प्राणम् अनुगृह्णानः उदयति. What is the job of

समष्टि? So the समष्टि प्राण not only sustains the समष्टि प्रपञ्च but also sustains the व्यष्टि प्राण. Similarly, समष्टि अपान also sustains the समष्टि प्रपञ्च and it has to also bless the व्यष्टि. Similarly, व्यान, उदान etc., and that is why वाक्षुषं प्राणम् अनुगृह्णानः. Not only the प्राण sustains the external universe but it also sustains our respiratory system, our perception etc. Then पृथिव्यां या देवता – so that देवता which is in पृथिवी, the पृथिवी देवता अपानम् अवष्टभ्य is sustaining the अपानतत्त्वम् at the individual level. पृथिवी देवता is the अपानम् at the cosmic level and it sustains the अपानम् at the individual level keeping it well balanced. I told you in the last class without the pull of पृथिवी देवता the उदान would have lifted a person up. We all will be going up like Seoul balloons, you know, therefore in the Olympic games they leave the balloon up like that each one of us will be one-one balloon flying up. Now we are all kept pulled downwards because of the पृथिवी देवता. Ok. अवष्टभ्य the verb is missing there, we have to supply, अवष्टभ्य तिष्ठति. So after अवष्टभ्य a comma must be put to indicate the अपान topic is over. And then अन्तरा यत् आकाशाः सः समानः. Again after समानः a comma must be there, because that is the third, that part of the space which is in between the earth and heaven सः समानः भवति. That is the external expression of the समान प्राण. Therefore, we should understand it as बाह्यः. बाह्यः has to be added to all these. आदित्य is बाह्यः प्राणः, पृथिवी is बाह्यः अपानः and अन्तरिक्ष is बाह्यः समानः. So, सः बाह्यः समानः

भवति. There we have to supply the verb. Then the next topic is वायुः व्यानः भवति. वायुः refers to the all-pervading air, बाह्यः वायुः is व्यानः is the external expression of the internal व्यान principle. And therefore, we should understand the external वायु blesses our internal व्यान, external अन्तरिक्ष blesses the internal समान also. Now four of them have been mentioned. Now the fifth one has not yet been mentioned. What is that? उदानः. That is going to come in the next मन्त्र.

### Verse No. 3.9

तेजो ह वाव उदानस्तस्मादुपशान्ततेजाः पुनर्भवमिन्द्रियैर्मनसि सम्पद्यमानैः ॥ ९ ॥

So, तेजो ह वाव उदानः. वाव is just an expletive or is an emphasis. Indeed तेजः, the अग्नि तत्त्वम्, the fire principle which pervades the whole universe is उदानः, is the external expression of उदानः that is the उदानः of the विराट. That is if you take cosmos as a person as the विराट ईश्वरः and that विराट ईश्वर must have पञ्चप्राण and विराट ईश्वर's प्राण will be आदित्यः, विराट ईश्वर अपान will be पृथिवी, विराट ईश्वर समान will be अन्तरिक्षम् and व्यान will be सर्वगत वायुः. That is why

भूः पादौ यस्य नाभिर्-वियदसु-रनिलः चन्द्रसूर्यौ च नेत्रे

असुः अनिलः. Therefore, take the cosmos as a person then what will be the उदान? the अग्नि तत्त्वम् will be the उदान aspect of the universal person. So that is the बाह्य उदानः. And in the form of उदान it sustains two things. One is it is

sustains the whole cosmos and secondly it sustains the individual उदान also. And with that the answer to that question is over. कथं बाह्यमभिधत्ते. How does the प्राण sustains the external universe, the answer is आदित्य पृथिवी अन्तरिक्ष वायु अग्नि रूपेण प्राण बाह्यम् प्रपञ्चम् अभिधत्ते, in the form of the fivefold natural forces the प्राण sustains the cosmos. So therefore with that the full stop understood because that topic is over now. Because in the उपनिषत् full stop, comma, semicolon will not be there. Even the change of topic, next para also won't be there. So we should be able to distinguish. And this topic started from where? It started from आदित्यो ह वै onwards is कथं बाह्यमभिधत्ते. Anyway that we will see in the end.

Now up to this is the answer to कथं बाह्यमभिधत्ते. In the rest of the portion the मरणम् is going to be talked about a little bit more. The student had asked the question केन उत्क्रमते, how does the प्राण gets out of the body that was one of the question. And that question was already answered also. Where was it answered? It was answered in the seventh मन्त्र ऊर्ध्वः एकया नाड्या ऊर्ध्वम् उत्क्रमते. प्राण goes out through the ऊर्ध्व नाडी known as सुषुम्णा नाडी it was answered. But now that very same answer is elaborated a little bit more. Therefore, उत्क्रमणभाग is continued here a little bit more. And at the time of death what happens? We had said that all other प्राणs are withdrawn that is प्राण अपान व्यान and समान become weaker and weaker and they are all going to be

absorbed into उदानः. And that is why respiratory system becomes weaker, breathing trouble starts and अपान also is in trouble excretion doesn't properly takes place, व्यान circulation is affected, समान digestion doesn't work because all of them are withdrawn by उदानः. It is packing for प्रयाणम्. If we have to vacate a place hours before packing begins. And how long before depends upon so much things we have got. And it will be all reduced into four packs or five packs. Similarly, उदान gets ready for therefore one knapsack therefore all प्राण अपान व्यान समान they are all packed into उदान and this उदान is along with the जीवात्मा, the विदाभास चैतन्यम् it is going to leave. And now the उदान has been pointed out as the अग्नि तत्त्वम् and therefore as the उदान goes away the अग्नि तत्त्वम् also goes away, therefore the heat of the body leaves the body. And that is why this person becomes, no more person, this body becomes cold. ठण्डा हो गया. Therefore, it has become cold. That is what is said here.

**उपशान्ततेजाः.** That is next sentence. It is मरण काल, प्रयाण काल विचार. Like our eight chapter of the गीता. उपशान्ततेजाः means that person from whose body the अग्नि तत्त्वम् has gone away. उपशान्तं तेजो यस्य सः उपशान्त तेजः. And it refers to a person who is about to depart. शङ्कराचार्य says मुमूर्षुः. मुमूर्षुः means a person about to die, a dying person. So a dying person becomes उपशान्ततेजाः colder and colder. And the reason is what? उपशान्त उदानत्वात् because the उदान तत्त्वम् is leaving this body. पुनर्भवम्. पुनर्भवम्

means पुनर्जन्म. Here भव means जन्म or it refers to another शरीरम्. So, पुनर्भवम् शरीरान्तरम् another body and we have to supply the verb, it is not here, प्रतिपद्यते he enters or he goes towards. So a person whose body has become cold is now leaving along with उदान to another body, पुनर्भवम् शरीरान्तरम्. Along with what? इन्द्रियैः – along with the sense organs.

मनःषष्ठानीन्द्रियाणि प्रकृतिस्थानि कर्षति ॥ गीता १७-७ ॥

शरीरं यदवाप्नोति यच्चाप्युत्क्रामतीश्वरः ।

गृहीत्वैतानि संयाति वायुर्गन्धानिवाशयात् ॥ गीता १७-८ ॥

Just as वायु takes the smell from आशय, the flowers similarly, the उदान वायु takes the fragrance of life because now we are all fragrant people. fragrant people means what? I mean fragrance means fragrance of life, the touch of life is there, that fragrance is taken away by उदान वायु. So, इन्द्रियैः सह. And how do the इन्द्रियs travel. They are also packed off. Because while travelling they cannot be used. So therefore, the इन्द्रियs are also packed in a special trunk. What is that? मनसि सम्पद्यमानैः – which are resolved into the mind. So the mind is the suitcase in which all the इन्द्रियs are packed and after entering another body, we immediately open and start unpacking. Similarly, enter another body from the mind all the sense organs are thrown and everything has got a place almirah is there, they are all गोलकम्. And at the time of travel they all go to suitcase. How Lord has beautifully created! Therefore, he says मनसि सम्पद्यमानैः. सम्पद्यमानैः

means resolved. So along with the sense organs which are resolved into the mind, the उपशान्ततेजाः पुरुषः, the dying person पुनर्भवम् another शरीरम् प्रतिपद्यते he goes to. Through which मार्गः? उर्ध्वं नाड्या, i.e., सुषुम्णा नाड्या. Is that alone or something more is there? Something more is also there because the question will come 'In which direction the उदान will take a person?' So when you get out of the house no doubt the प्राण is helping you to go out but which bus you enter into or which train you enter into depends upon what? In your mind there is a सङ्कल्प. I am going to अमरनाथ, I am going to अन्नानगर, I am going to this place. Thus the उदान along with the sense organs resolved into the mind plus the सङ्कल्प of a person has to be introduced, that is going to be said in the next मन्त्र.

### Verse No. 3.10

यत्चित्तरस्तेनैष प्राणमायाति प्राणस्तेजसा युक्तः । सहात्मना  
यथासङ्कल्पितं लोकं नयति ॥ १० ॥

You can understand. यत्चित्तरस्तेनैष पुरुषः. So here चित्तरः literally means literally चित्तरः is mind, but in this context चित्तरम् means the सङ्कल्प in the mind. सङ्कल्प means what? our likes, our innate cravings.

यं यं वापि स्मरन्भावं त्यजत्यन्ते कलेवरम् ।  
तं तमेवैति कौन्तेय सदा तद्भावभावितः ॥ गीता ८-६ ॥

That सङ्कल्प alone is called भावना. Everybody has got one-one deep ambition in life. There are so many many ambitions

but there is one very deep ambition in life and that is called here भावना. And how did they develop this deep ambition? सदा तद् भाव-भावितः, constantly day in and day out thinking of that, that सङ्कल्प comes. And यच्चितः पुरुषः तेन सङ्कल्पेन एषः प्राणम् आयाति – so प्राणम् means here all these four प्राणIs, all the four प्राणIs go out. प्राणम् आयाति. एषः refers to जीवात्मा. So, एषः विदाभासरूप जीवात्मा यच्चितः भवति whatever सङ्कल्पs he entertains with that सङ्कल्प he comes out. So how beautiful it is said. The idea is विदाभास comes to the प्राणIs and the प्राणIs is going to come to उदान. Thus उदान will have all the other four प्राणIs as well as the जीवात्मा. Thus a bundle is there consisting of four प्राणIs resolved into उदान as well as the जीवात्मा. जीवात्मा referring to the विदाभास also resolved into उदान because जीवात्मा also has to travel. Thus जीवात्मा is packed into उदान, four प्राणIs are packed into उदान and one more important packing is there that is the सङ्कल्प, which is the main fuel like water bottle in the hand. So, thus that सङ्कल्प is one which has to determine the direction. So एषः जीवात्मा प्राणम् आयाति resolves into प्राण and प्राण goes to उदान. That is what is said here. प्राणस्तेजसा युक्तः भवति. So प्राणः refers to all other four प्राणIs. This प्राण enters where? तेजसा युक्तः. Here तेजस् refers to उदान because we have already told that तेजस् and उदान are one and the same. आत्मना लोकम् नयति – so here you have to supply the subject उदान. This उदान into which the प्राण and जीवात्मा has resolved, this उदान लोकम् नयति –

प्रश्न उपनिषत्

तृतीयः प्रश्नः

takes the जीवात्मा to various लोकs. And how does it take?

सह आत्मना – travelling along with the जीवात्मा, taking the जीवात्मा along with itself the उदान leads the जीवात्मा to other लोकs. सह आत्मना. Here आत्मा refers to जीवात्मा alone. जीवात्मना सह गच्छन् उदानः जीवात्मानम् लोकम् नयति. Ok. What लोक? यथा सङ्कल्पितम् – according to the सङ्कल्पम् that a person entertains.

कामान्यः कामयते मन्यमानः

स कामभिर्जायते तत्र तत्र ।

पर्याप्तकामस्य कृतात्मनस्तु

इहैव सर्वे प्रविलीयन्ति कामाः ॥ मुण्डकोपनिषत् ३-२-२ ॥

So therefore according to the type of काम or सङ्कल्प the उदान takes into the लोक. That is why in the case of जीवन्मुक्त उदान gets confused, because it ask the question to which लोक I should take you. What type of सङ्कल्प you have got? So then the जीवन्मुक्त says where should I go, अहम् सर्वगतः नित्यः स्थाणुः and when he says nothing, the उदान doesn't have employment and when he doesn't have work it completely resolves and that is why there is no travel in the case of जीवन्मुक्त. पर्याप्तकामस्य कृतात्मनस्तु इहैव सर्वे प्रविलीयन्ति कामाः. I am going to give you a free ticket but here even if उदान takes us free I have no intention to go anywhere, that is why for a जीवन्मुक्त no travel. In the case of others यथा सङ्कल्पितम् लोकम् नयति. Ok. This is the extension of केन उत्क्रमते. With this all the questions of the student has been answered. So how does प्राण come, how

does प्राण stay in the body, how does it divide into various factors, how does it go out of the of the body, how does it sustain individual, how does it sustain the total. All the subquestions have been answered.

Now the teacher comes to the main purpose and the main purpose is उपासना. So all these discussions on प्राण is for what purpose? Since प्राण is such an important principle, प्राण is an exalted principle प्राण उपासना is going to bless a person. So thus the previous chapter as well as this chapter is only a preparation for प्राण उपासना. Why this much preparation? Because the उपासना has to be done only on the उत्कृष्ट वस्तु. Nobody does उपासना on निकृष्ट वस्तु. उत्कृष्ट means what? A superior object. Therefore first प्राण's superiority is established. Now that we know प्राणः उत्कृष्टः, now we can do उपासना on the प्राण. Because प्राण is equal to the समष्टि शक्ति known as the हिरण्यगर्भ principle, who contains the total power of the universe. And therefore as a व्यष्टि I can certainly do the समष्टि प्राण उपासना. Ok. That is going to be said in the eleventh मन्त्र.

### Verse No. 3.11

य एवंविद्वान्प्राणं वेद न हास्य प्रजा हीयतेऽमृतो भवति तदेष  
श्लोकः ॥ ११ ॥

So the उपासना is said in this मन्त्र and merely if उपासना alone is said then nobody will practice that उपासना. Therefore you should always hold a carrot in front. So if you

do this उपासना what will be the फलम्? Therefore, फलम् also is being mentioned here. So एवम् विद्वान् विद्वान् means not ब्रह्म विद्वान्. एवम् प्राण विद्वान्. So that person who knows the प्राण in this manner. In this manner means what? अध्यायद्वय उत्कप्रकारेण in the manner as described in the second chapter and third chapter. How the प्राण is important for the individual, how the प्राण is important for the total and even in the second chapter you should rememebr प्राण was said to be अय इव रथनाभौ प्राणे सर्वं प्रतिष्ठितम् and how प्राण is the सूर्य तत्त्व and how प्राण is all the four वेदs, all those descriptions given in the second and third chapter, यः विद्वान् – the one who knows. And is the knowledge enough? No, no, no. And वेद. वेद means what? उपास्ते. उपासनम् करोति. So the one who knows and meditates upon that समष्टि प्राण who is none other than हिरण्यगर्भ. तस्य किम् फलम्? The फलम् is अस्य प्रजाः न ह हीयते – his children will not have अपमृत्यु. Because प्राण will bless. Isn't it. Because whatever देवता is worshipped that देवता will bless according to its power. What can a minister do? Whatever portfolio he has got, if he is an industry minister he may give a license, if he is an education minister he will be useful for school admission. So thus according to the portfolio only देवता can bless. And if it is लक्ष्मी देवी what can she do? Wealth. सरस्वती देवी - some knowledge. If it is प्राण what blessing the प्राण can do? That it can give a longer life or it can avoid the अपमृत्यु. Therefore, it is said अस्य. अस्य refers to उपासकस्य, प्राण उपासकस्य,

हिरण्यगर्भ उपासकस्य प्रजाः, प्रजाः means progeny, the children न हीयते – they do not depart. So thus their family will have a long life. This is इहलोकफलम्. And after the मरणम् what will the उपासक get? अमृतः भवति. And after the मरणम् the उपासक goes to ब्रह्मलोक. शुक्लगत्या सुषुम्णानाड्या

व्यपोह्य शीर्षकपाले । भूरित्यग्नौ प्रतितिष्ठति । भुव इति वायौ ॥  
१॥ सुवरित्यादित्ये । मह इति ब्रह्मणि । आप्नोति स्वाराज्यम् ।

etc., we saw in तैत्तिरीय like that he goes to ब्रह्मलोक and not only he goes to ब्रह्मलोक the one who goes to ब्रह्मलोक attains knowledge there and there afterwards and gets कर्ममुक्ति also. And thus in ब्रह्मलोक he gets आपेक्षिकम् अमृतत्वम् and through कर्ममुक्ति he gets मुख्यम् अमृतत्वम् also. In ब्रह्मलोक he gets relative immortality. Relative immortality means what? Long life. And there afterwards when he gets क्रममुक्ति, the immortality becomes मुख्यम् अमृतत्वम्, the real immortality also. Therefore, it is said अमृतः भवति. Ok. This is the फलम्. And there afterwards तत् एषः श्लोकः and this being a ब्राह्मणोपनिषत् in support of this statement it is quoting a मन्त्र that is a मन्त्र from the मन्त्रभाग of the वेदs. I had told in the introduction that वेद is divided into various portions. The beginning portion is called मन्त्रभाग, the next portion is called ब्राह्मणभाग, the next portion is called आरण्यकम् and the last portion is called उपनिषत्, मन्त्र, ब्राह्मण, आरण्यक, उपनिषत्. And of this the ब्राह्मण portion is generally a commentary upon the मन्त्र portion. ब्राह्मण is an

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तृतीयः प्रश्नः

elaboration, ब्राह्मण does not mean ब्राह्मण, क्षत्रिय, वैश्य, the ब्राह्मणभाग of the वेद is generally a commentary of मन्त्रभाग. And therefore often in the ब्राह्मणभाग the मन्त्रभाग is quoted for support. That is why in तैत्तिरीय and all you will often get तदप्येष श्लोको भवति. So श्लोकः means मन्त्रः. And that is what is done because प्रश्नोपनिषत् is what उपनिषत्? मन्त्र or ब्राह्मण? प्रश्नोपनिषत् is a ब्राह्मणोपनिषत्. Therefore, it is quoting a मन्त्र. So तत् एषः श्लोकः. तत् means what? तस्मिन् अर्थे. तस्मिन् अर्थे means कस्मिन् अर्थे? अमृतः भवति इत्यस्मिन् अर्थे. That you will get a big result. So, in फल अर्थे एषः वक्ष्यमानः श्लोकः there is a following मन्त्र also. And what is that मन्त्र? We will read.

### Verse No. 3.12

उत्पत्तिमायतिं स्थानं विभुत्वं चैव पञ्चधा ।  
अध्यात्मं चैव प्राणस्य विज्ञायामृतमश्नुते विज्ञायामृतमश्नुत इति ॥  
१२ ॥

So the one who knows the following details of प्राण becomes immortal. This is the essence of the मन्त्र. The one who knows the following details of प्राण attains immortality. And the following details means what? The five questions asked by the student here. And what are they? उत्पत्तिम् – How does the प्राण come into existence. And what is the answer to the question? It was given in this section only. आत्मनः एषः प्राणो जायते. छायेव पुरुषः do you remember? Therefore out of

आत्मा the प्राणः उत्पत्ति takes place. Just as a shadow is born out of a person. So thus this प्राणस्य उत्पत्ति the one who knows. Then आयतिम्. How the प्राण arrives in the body? कथम् एषः प्राणः आयाति? The student asked the question. And what was the answer given? मनोकृतेनायात्यस्मिच्छरीरे, because of our पूर्वकर्म's, the पूर्वपुण्यपाप, the प्रारब्धफलात् अस्मिन् शरीरे आयाति, this particular information one who has. So आयाति means arrival in the body or entry to the body. Then स्थानम् – its positions in the body. It was said that as प्राण principle it is in the चक्षुः, नासिका etc., as अपान principle its स्थानम् is पायूपस्थम् and as समान principle it is in the मध्यदेश, as उदान it is situated in the neck उर्ध्वः etc. Thus the fivefold positions of the प्राण the one who knows. Then बिभुत्वम्. बिभुत्वम् शङ्कराचार्य takes as प्रभुत्वम्. प्रभुत्वम् means its overlordship, its power, its status. Because it was said in the उपनिषत् सम्राडिव एतान् ग्रामान् एतान् ग्रामान् अधितिष्ठस्व just as an emperor allots duties to various ministers and others similarly, प्राण allots duties to समान उदान etc. Therefore, प्राण is like a सम्राट. That is called बिभुत्वम्, the overlordship of प्राण. Then पञ्चधा. Here we have to supply the word स्थापनम्. पञ्चधा स्थापनम् which means dividing itself into fivefold systems or fivefold faculties प्राण, अपान, व्यान, उदान समान. Then अध्यात्मम् चैव. So its subjective nature, its nature within the individual. This is answer to the question कथम् बाह्यम् अध्यात्मम् अभिधत्ते? How does it sustain the individual and how does it sustain the total.

And that is indicated by अध्यात्मम्, चैव indicates बाह्यम्. And how does it sustain in the individual? प्राण, अपान, व्यान, उदान समान रूपेण. And how does it sustain the external world? आदित्य पृथिवी अन्तरिक्ष वायु तेजो रूपेण अभिधानम् चैव प्राणस्य – so of this प्राण principle all these information विज्ञाय – having known and also उपास्य. That is to be understood. विज्ञानम् means knowing and meditating. Only in the case of the ब्रह्मज्ञानम् knowledge is enough. But in the case of all other things knowledge will not give any benefit, it will be only a step for doing either in the form of a physical ritual or in the form of a mental meditation. Therefore विज्ञाय means उपास्य. अमृतमश्नुते. अमृतमश्नुते means क्रममुक्ति अश्नुते or ब्रह्मलोकम् अश्नुते. And it is repeated once again विज्ञायामृतमश्नुत to indicate two things. One is that the result is definite, do not doubt it. And the second is to conclude this chapter. So द्विरुक्तिः अवधारणार्थम्, उपसंहारार्थम् च. Thus in this section all about प्राण was indicated and the प्राण उपासना was indicated. In fact, प्राण उपासना is the main topic. The previous chapter and in this chapter the first portion also they are all only preparations. उपासना is the विधि. They are all only अर्थवाद. And the फलम् also has been mentioned as the ब्रह्मलोक प्राप्ति. And last one more point.

So this फलम् is for whom? सकाम उपासकs, those who are interested in ब्रह्मलोक trip they all can do उपासना but suppose a person says I don't want क्रममुक्ति I want only अक्रममुक्ति, i.e., जीवन्मुक्ति. So those people who are

interested in जीवन्मुक्ति what can they do with the उपासना? They can also practice this उपासना, निष्कामतया. And then what will be the फलम्? Then the फलम् will be चित्तशुद्धि, चित्तनैश्चल्यम्, and proper गुरु प्राप्ति. So all those things are indicated. Therefore, the फलम् is he will be able to come to वेदान्त in this life. So it will lead to वेदान्त which will lead to सद्योमुक्तिः or जीवन्मुक्तिः here and now. And here the उपासना is prescribed as a preparation to जीवन्मुक्ति not as a preparation for कर्ममुक्ति, because this is an उपनिषत् you should remember.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

First we will see the gist of the third chapter and then we will go to the fourth chapter. In the third chapter the student asked five questions in the first मन्त्र.

- i) कुतः एषः प्राणः जायते
- ii) कथम् अस्मिन् शरीरे आयाति
- iii) आत्मानं प्रतिभज्य कथम् प्रतिष्ठते
- iv) केन उत्क्रमते
- v) कथम् बाह्यम् अध्यात्मम् अभिधत्ते

These were the five questions. In the second मन्त्र the answers were introduced and then the answers begin from the third मन्त्र. The first two questions were answered in third मन्त्र. All small answers. आत्मनः प्राणः जायते. From where does प्राण come was the first question. The answer is from आत्मा the प्राण comes. Then the second question was कथम् अस्मिन् शरीरे आयाति. How does प्राण comes to this body? That also was answered in the same मन्त्र, number three. मनोकृतेन अस्मिन् शरीरे आयाति. Because of our सङ्कल्प or कर्म, मनः we saw means कर्म, because of कर्म the प्राण comes to the body. Thus the first two questions with answered. Then the third question was how does it divide itself and function. That was answered in the fourth, fifth and sixth मन्त्र. Three मन्त्रs were the answers to the third question - How does the प्राण divide itself and maintain the body? And the division is in the fivefold form अपानोव्यानोदानसमान and each one was given a place also मुखनासिकाभ्यां प्राणः, पायूपस्थे अपानं, etc., the positions also were mentioned in these three

मन्त्रs. And in that context alone it was said व्यान travels all over the body and for that purpose alone so many नाडीs were mentioned. It is in the context of व्यान's position. 72 crore 72 lakh 10 thousand and 210 or something like that. And an example also was given that just as a साम्राट्, an empire allots various functions to various ministers, similarly the प्राण, the emperor allots various functions to अपानोव्यानोदानसमान and itself takes some functions also. Thus four, five, six is answer to the third question. In the seventh मन्त्र, fourth question was answered. केन उत्क्रमते - How does the प्राण go out? That was the fourth question which was answered in the seventh मन्त्र. And it will be again repeated in the ninth and tenth मन्त्र also. Therefore, seven, nine and ten answer the प्राण उत्क्रमणम्, which was the fourth question. So in the seventh मन्त्र it was said that the प्राण goes out through the ऊर्ध्वः नाडी known as the सुषुम्णा नाडी especially in the case of the उपासकs, not in the case of all the people. In the case of उपासकs it goes like that. It is not so in the case of ज्ञानिs also. Ok. In the case of ज्ञानिs also there is no question of सुषुम्णा नाडी, in the case of other people also there is no question of सुषुम्णा नाडी. Only in the case of उपासक. Then the topic was elaborated in the ninth and tenth मन्त्र also. That how the other प्राणs get absorbed in the उदान and not only that all the sense organs along with the mind also get resolved into उदान. Only two things are active now i.e., the उदान itself and the सङ्कल्पs of the mind, अन्तःकाल स्मरणम् or

प्रयान काल सङ्कल्प are active and these two together will lead the जीवात्मा to various लोकs. पुण्येन पुण्यं लोकं पापेन पापं लोकं उभाभ्याम् एव मनुष्यलोकम् was mentioned. Thus seven, nine and ten मन्त्रs are answer to the fourth question. Then the fifth the question was how does the प्राण sustain the external world and the internal world बाह्यम् अध्यात्मम् च अभिधत्ते. And that was answered in the eight मन्त्र. And here the teacher answers how the प्राण sustains the external world in the form of आदित्यः, in the form of पृथिवी, in the form of अन्तरिक्षम्, in the form of सर्वतन वायुः, and in the form of अग्नि तत्त्वम् in the fivefold natural forces, in the form of the fivefold natural forces the प्राण sustains the external world. And how the प्राण sustains the internal world was not answered, we have to understand the answer. And what is the answer? In the form of the fivefold physiological functions known as प्राण, अपान, व्यान, उदान, समान – the respiratory, the excretory, the circulatory etc., it sustains the internal world. That is to be understood. Thus all the five questions were answered, the last question was answered in the eight मन्त्र. And then the whole section was concluded in the eleventh and twelfth मन्त्र by introducing the main theme of प्राण उपासना. So the five questions and their answers do not have direct relevance, they are all for the sake of प्राण स्तुति alone, ‘by merely knowing the greatness of प्राण I am not going to get any benefit’ based on these understanding I should do उपासना of the प्राण, how it sustains me, how it is

born, how great it is etc. And the one who does उपासना यः विद्वान् एवं प्राणं वेद सः अमृतः भवति. वेद means उपास्ते. The one who does उपासना gets a benefit in this world and a benefit in the other world also. इहलोकफलम् परलोकफलम् च. What is the इहलोकफलम्? His family will not have any अपमृत्यु, accidents and other deaths will not occur. The प्राण will bless the family member with a life as allotted by प्रारब्ध. Ok. प्रारब्ध cannot be changed. As allotted by the प्रारब्ध, the full life will be there. That is इहलोकफलम्. And परलोकफलम् is ब्रह्मलोक प्राप्तिः तदनन्तरम् कर्ममुक्तिः च. With this the प्राण उपासना is over and you should remember the second chapter also is to be connected with this प्राण उपासना alone. That is according to शास्त्र whatever be the main commandment that is supposed to be the main teaching, विधि. And all the stories and glorifications do not have direct value at all they are all supposed to be अर्थवादाः. For example if इन्द्र is glorified in a big text book the study of that will not give me any benefit because by knowing इन्द्र's glory I am not going to get any benefit. By knowing you can get benefit only in one field. And what is that? ब्रह्मज्ञानम्. In the entire कर्मकाण्ड ज्ञानम् itself does not have any प्रयोजनम् at all, therefore wherever we gather knowledge that is all अर्थवादवाक्यम्, they are all secondary statements. In the कर्मकाण्ड wherever we get descriptions of things and we learn a lot of about स्वर्गलोक or rituals or देवताs etc., all that knowledge does not have any benefit directly, therefore they

are all called अर्थवादवाक्यs. Then after the अर्थवादवाक्यs the वेद will say 'using this knowledge you should do some कर्म or उपासना' that statement of commandment is supposed to be मुख्यवाक्यम् we call it as विधिवाक्यम्. So in the कर्मकाण्ड always importance is given to doing either a physical action in the form of कर्म or a mental action in the form of उपासना. Wherever such a commandment comes that alone is मुख्यम्. Now if you come to the second and third chapter in the second chapter only प्राण's glory was talked about, therefore the whole second chapter is only अर्थवादम्, it doesn't have any benefit directly. अर्थवादवाक्यानाम् स्वतः फलम् नास्ति स्वतः तात्पर्यम् नास्ति स्वतः प्रामाण्यञ्च नास्ति, they don't have प्रामाण्यम् also. So the entire second chapter does not contain any doing or commandment therefore no benefit. In the third chapter also up to the tenth मन्त्र it is only the glory of प्राण talked about. Therefore, that portion also is अर्थवादवाक्य alone. It doesn't have any direct benefit. Then when will the benefit come? The benefit will come when you apply the knowledge of the second chapter and the knowledge of the third chapter in the प्राण उपासना. Only in that application of that knowledge you will get the फलम्. That is a person should sit and meditate the glory of the प्राण as described in the second chapter अरा इव स्थनाभौ and ऋग्वेद यजुर्वेद etc., are born out of प्राण all this information must be repeatedly meditated upon and when meditation is practiced, as result of that meditation this will come. Thus the second chapter is

totally अर्थवाद and the third chapter up to the tenth मन्त्र is अर्थवाद, only the eleventh and twelfth मन्त्र is विधिवाक्यम् and that विधिवाक्यम् is प्राण उपासना विधिवाक्यम्. Therefore, that alone is the most important part of the second and third chapter. And that is why we say second and third chapter put together is talking of प्राण उपासना alone. Ok. With this the उपासना topic also is over. What was the topic of the first chapter? The topic was सृष्टि प्रकरणम् and the main topic was the शुक्लगति and कृष्णगति. That is the one who goes through ritualistic portion will go to स्वर्गलोक and the one who performs उपासना will go to ब्रह्मलोक. Thus शुक्लकृष्णगति was emphasized in the context of सृष्टि प्रकरणम्. That was the topic of the first chapter. And the second and third talked about प्राण उपासना. Thus in the first three chapters we have got the essence of कर्मकाण्ड and उपासनाकाण्ड of the वेदs. Or to put in a nutshell the entire पूर्वभाग of the वेद had been summarized in the first three chapters. Now in the following three chapters naturally the topic is going to be ज्ञानकाण्ड or वेदान्तभाग. Therefore, the teaching of ब्रह्मविद्या is going to come from the fourth chapter onwards. So 1, 2, 3 is कर्मकाण्ड; 4, 5, 6 is ज्ञानकाण्ड. Thus प्रश्नोपनिषत् contains the entire Vedic essence. Now we will go to the fourth chapter which is going to start with question put by the fourth student out of six students.

## चतुर्थः प्रश्नः

## Verse No. 4.1

अथ हैनं सौर्यायणी गार्ग्यः पप्रच्छ भगवन्नेतस्मिन्पुरुषे कानि  
स्वपन्ति कान्यस्मिन्जाग्रति कतर एष देवः स्वप्नान्पश्यति  
कस्यैतत्सुखं भवति कस्मिन्नु सर्वे सम्प्रतिष्ठिता भवन्तीति ॥ १  
॥

Now the name of the fourth student is सौर्यायणी गार्ग्यः.  
So both the names indicate only one person because each  
student is given two-two names remember. Therefore,  
सौर्यायणी and गार्ग्यः are not two people but one person. अथ.  
अथ means what? तृतीय प्रश्न अनन्तरम् after the question and  
answer by the third student, the fourth student सौर्यायणी  
गार्ग्यः पप्रच्छ asked. Whom? एनम् एनम् means पिप्पलादम्  
एव because गुरु happens to be the same. And here also the  
student is putting five questions, just as in the previous chapter  
we had, five questions the student is putting. What are they?  
भगवन् एतस्मिन् पुरुषे कानि स्वपन्ति? Now this is a question  
regarding the स्वप्नावस्था. So we have to supply  
स्वप्नावस्थायाम्. At the time of dream कानि स्वपन्ति? What  
are the organs that are sleeping? Sleeping means not  
functioning. So during the time of dream which are the  
organs that are not functioning? So, व्यापारात् उपरमन्ते.  
निवृत्तव्यापाराः भवन्ति. तूष्णी आसते. कुत्र? एतस्मिन् पुरुषे –  
in this human being. पुरुष representing the शरीरम्. Not

प्रश्न उपनिषत्

चतुर्थः प्रश्नः

आत्मा. So, एतस्मिन् पुरुषे शरीर लक्षणे in this body what are the organs that are not functioning during dream? This is the first question.

The second question is also related to स्वप्नावस्था. कानि अस्मिन् जाग्रति? What are the organs, करणानि understood, कानि करणानि स्वपन्ति? and कानि करणानि जाग्रति? What are the organs that are awake, functioning. जाग्रति is plural जागर्ति, जागृतः, जाग्रति. This is the second question related to स्वप्नावस्था only.

Then the third also is related to स्वप्नावस्था. कतरः एषः देवः स्वप्नान् पश्यति? Which देव, which करणम्, which effulgent being is seeing the dream? The perception of the dream is possible only for a चेतन तत्त्वम्, a conscious principle alone can experience. To indicate that the उपनिषत् is using the word देवः. Because a जड वस्तु cannot see anything, so it might be some shining principle alone, a conscious principle alone, a living principle alone. Therefore, the word used देवः, द्योतनवान्, प्रकाशरूपः सः देवः स्वप्नान् पश्यति. स्वप्नान् means स्वप्न पदार्थान्. स्वप्नान् plural is used to indicate स्वप्न पदार्थान् which are many. This is the third question. And all the three questions are centered on स्वप्नावस्था.

Now the student is going to the सुषुप्ति. कस्य तत् सुखम् भवति? To which person or to which individual this सुखम् belongs, एतत् सुखम् which refers to सुषुप्ति सुखम्.

सुषुप्तिकाले सकले विलीने तमोऽभिभूतः सुखरूपमेति ॥  
कैवल्योपनिषत् १३ ॥

in कैवल्य उपनिषत्. Ok. This question belongs to सुषुप्ति अवस्था.

Then the fourth question is centered on तुरीयम्. कस्मिन्नु सर्वे संप्रतिष्ठिताः भवन्ति? What is that अधिष्ठानम् on which all these organs are supported, based? So, कस्मिन्नु indicates अधिष्ठानम्, कस्मिन् अधिष्ठाने तुरीयरूपे सर्वे संप्रतिष्ठिताः भवन्ति? are all of them supported?

Therefore, we have got questions centered on स्वप्न, सुषुप्ति and तुरीयम्. Only जाग्रदवस्था has not been asked. If you include the जाग्रदवस्था we can call it as अवस्थात्रयविवेक. So this question is nothing but अवस्थात्रयविवेक put in a peculiar language. Because स्वप्नावस्थः कः पश्यति. If you ask, the answer will be what? तैजसः. सुषुप्ति सुखम् कस्य भवति? What will be the answer? प्राज्ञः. Therefore the question is about तैजस, प्राज्ञ and तुरीय. विश्व has not been directly asked about. If you include that also it amounts to विश्व तैजस प्राज्ञ तुरीयः who are they is the question. If you remember माण्डूक्य then you will know it, if you are attending प्रश्नोपनिषत् afresh it will be a प्रश्नम्. प्रश्नम् means a little bit peculiar. So these are the five questions. इति. इति indicates the quotation mark. इति गार्ग्यः पप्रच्छ. This was the question asked by गार्ग्य to पिप्पलाद. And in this the fifth question alone is making this chapter as a Vedantic chapter because in the fifth question alone तुरीयम् is asked about and because of

that topic alone this comes under *Vedantic* discussion and it is this small portion which makes the whole प्रश्नोपनिषत् relevant. Ok. Now the teacher is going to answer.

### Verse No. 4.2

तस्मै स होवाच यथा गार्ग्य मरीचयोऽर्कस्यास्तं गच्छतः सर्वा  
एतस्मिंस्तेजोमण्डल एकीभवन्ति ताः पुनः पुनरुदयतः  
प्रचरन्त्येवं ह वै तत्सर्वं परे देवे मनस्येकीभवति । तेन तर्ह्येष  
पुरुषो न शृणोति न पश्यति न जिघ्रति न रसयते न स्पृशते  
नाभिवदते नादते नानन्दयते न विसृजते नेयायते  
स्वपितीत्याचक्षते ॥ २ ॥

So the answer is beginning here. तस्मै स उवाच. तस्मै गार्ग्याय सः पिप्पलादः उवाच. किम्? उत्तरम्. What else? उत्तरम् उवाच. पिप्पलाद gave out the answer to गार्ग्य. And in this मन्त्र the first question is answered. What is the first question? कानि स्वपन्ति. What are the organs that are sleeping, which means what are the organs which are not functioning, which means what are the organs which are in resolved condition. Not functioning means what? They are all in resolved condition, dormant condition. And what is the answer that the teacher wants to give? He wants to say that the दश इन्द्रियाणि - पञ्चज्ञानेन्द्रियाणि and पञ्चकर्मेन्द्रियाणि the ten organs are the one which are resolved and therefore do not function. निवृत्तव्यापाराणि भवन्ति दश इन्द्रियाणि. Ok. Where do they resolve? That also the teacher wants to say. The locus of resolution is मनः, the mind. So all the sense organs are resolved into the mind during स्वप्नावस्था. And not only that

he wants to give an additional information also. And what is that? It is not a permanent resolution. If it were permanent resolution what will happen? Next day you cannot wake up and see things. Thank god, they go during स्वप्नावस्था and again next day during जाग्रदवस्था the very same दश इन्द्रियाणि, the sense organs again come forth and begins to function. And this is not done once in lifetime but this is a daily affair. Daily during night the sense organs are withdrawn into the mind and daily during morning the sense organs are thrown out. Ok. And to clarify this, even though it is clear only, but पिप्पलाद wants to make sure that is well clarified therefore he gives an example. And a beautiful example of the Sun and its rays. The Sun is to be compared to the मनः, the mind and the rays of the Sun are to be compared to the दश इन्द्रियाणि. And what do we see? When the early morning the Sun is rising at the time the rays are just coming out of the Sun and even when it has risen you don't find the rays are not fully come, that is why you are able to see the Sun also, you are able to see the orb of the Sun, we call it as तेजो मण्डलम् you are able to see clearly and as it rises from the तेजो मण्डलम् the rays come forth in all directions during daytime. And as the Sun is setting what happens to those rays? The very same rays which were pervading the earth they are gradually withdrawn and at the time of sunset you can see again the तेजो मण्डलम्, it is reddish तेजो मण्डलम् in which all the rays have been absorbed. How do you know the rays

being absorbed? How do you know? Because the earth becomes dimmer and dimmer. That is the sign of absorption. And when they are completely absorbed then there is total darkness. And there is in between state also the light is there but it is not clear - dawn and dusk. Similarly, from our mind also in the early morning the sense organs are coming out and they begin to function, pervade the creation and the creation becomes brighter and brighter शब्द, स्पर्श, रूप, रस, गन्ध are recognized and as the Sun sets when we are going to dream or sleep the sense organs are gradually withdrawn, we are not able to use our sense organs powerfully, so we want to read the books during the night, many people get sleep by reading books, if book is there in the hand then only they get sleep. So then what do you find? Initially you are very bright and you are able to see everything clearly and there afterwards two-two lines will join together or you read one half of the first line and second half the second line. What is that? Sun is setting and the sense organs are gradually withdrawn to the mind, it is the dusk period. मन्द अन्ध काले एव रज्जुसर्पादय भवन्ति, in the same way it is like a semidarkness because sense organs do not illumine things powerfully. You cannot say they have been completely withdrawn, you cannot say they are completely active, they are partially active like the setting Sun. And then afterwards they are completely withdrawn. So this is the example. Now let us see. गार्ग्य. गार्ग्य is सम्बोधन. हे गार्ग्य! are you listening. Because

immediately after asking the question, getting the attention is very difficult. Often the student begins to think whether my question was an intelligent question or an idiotic question. Sometimes he feels almost, everyone feels guilty of the question. So I am fooling myself or am I creating problem to the teacher and if there are other people then won't raise the question at all. So therefore I will always look around whether other people are admiring my question or they are laughing at me. So therefore always you observe immediately after you asking the question the students attention is not there. That is why an intelligent teacher will always wait for some time or he will spend that time by congratulating - wonderful question, bravo, beautiful, all this question is a normal question, so saying he has to bring the mind. Otherwise another method is addressing by name गार्ग्य! are you listening. Therefore हे गार्ग्य! अस्तम् गच्छतः अर्कस्य सर्वाः मरीचयः एतस्मिन् तेजोमण्डले एकीभवन्ति. अस्तम् गच्छतः अर्कस्य सर्वाः मरीचयः. मरीचीः means what? रश्मि, the rays. Of whom? अस्तम् गच्छतः अर्कस्य – the Sun which is setting. The setting Sun's rays. What do they do? एतस्मिन् तेजोमण्डले एकीभवन्ति – they merge. एकीभवन्ति means they merge, dissolve into एतस्मिन् तेजोमण्डले – into one orb of sunlight, one orb of light which refers to the सूर्य मण्डलम्, तेजो मण्डलम् here refers to the orb of the Sun. एकीभवन्ति at the time of sitting. Then what do they do at the time of उदय. ताः उदयतः प्रचरन्ति. अर्कस्य we have to supply. And

उदयतः अर्कस्य ताः मरीचयः प्रचरन्ति – those very same rays of the rising Sun, previously it was अस्तम् गच्छतः अर्कस्य, now it is उदयतः अर्कस्य and ताः indicates ताः मरीचयः – those very same rays, not fresh ones, those very same rays which had been absorbed in the last evening, they again emerge the next morning. प्रचरन्ति. प्रचरन्ति means what? उद्भवन्ति, प्रसरन्ति, उद्गच्छन्ति. This is the example. That is why the teacher start with यथा. यथा means just as. Just as this phenomenon happens एवम् – in the same manner. तत् सर्वं परे देवे मनसि एकीभवति. तत् सर्वम् means all the organs. करण समूहः. And what do they indicate? The दश करणानि - पञ्चज्ञानकरणानि and पञ्चकर्मकरणानि. The करणम् for the sake of ज्ञानम्, which is known as ज्ञानेन्द्रियम्. करणम् means इन्द्रियम्. So, करणानि means इन्द्रियाणि, all the ten sense organs मनसि एकीभवति – resolve into the mind, तेजोमण्डल समान मनसि. And what type of मनस् it is? परे देवे – which is the great effulgent one. देवः refers to effulgent one, परः means the great. So here परे देवे should not be taken as परमात्मा and all. परे देवे is adjective to the mind alone. So how do you call the mind as the effulgent one? Isn't it a mind जड वस्तु? Isn't it created out of

एतेषां पञ्चतत्त्वानां समष्टिसात्त्विकांशात् मनोबुद्ध्यहङ्कार चित्तान्तःकरणानि सम्भूतानि ॥ तत्त्वबोधः ॥

aren't they born out of पञ्चभूतs? And therefore the mind must be a जड वस्तु. How can you call such a mind as देवः, चेतनम्? If you ask, you are right. Mind is certainly जडम् by itself but

the mind is pervaded by the चेतन आत्मा, the चिदाभास is there very much in mind. So therefore आभासयुक्तम् मनः, endowed with the reflected Consciousness is an effulgent principle alone. That is why now the mind is a live mind, it is capable of thinking, knowing etc., even though by itself is matter alone. So thus to indicate that the देव word is used. And not only that in the third question we are going to get कः देवः स्वप्नन् पश्यति. Which effulgent principle is seeing the dream, for that we are going to answer मनः एव स्वप्नन् पश्यति and therefore for the sake of answering that question here itself the teacher is putting the clue मनस् is an effulgent principle therefore, it is capable of seeing the dream, illuminating the dream experiences. So thus it is preparation for the third question that mind being effulgent principle it can illumine all the objects without the help of the sunlight, remember dream object cannot be illumined by the sunlight because Sun itself is not available in dream. Then what is illumining? The mind. From where does the mind gets the light? चिदाभास. Thus that चिदाभासयुक्तम् मनः is referred here as देवः. And why it is called परः.? Because it is the अधिष्ठानम् for the sense organs to resolve and since it is the अधिष्ठानम् into which sense organs resolve and from which the sense organs arrive therefore it must be परः, supreme. So therefore, blessed by the mind alone the sense organs come during जाग्रदवस्था and the sense organs are functioning during जाग्रदवस्था because of the grace of the mind alone.

मनः प्रगहमेव च ॥ इन्द्रियाणि हयानाहुः ॥ कठोपनिषत् १-३-३ ॥

If the horses are riding it is only with help of the rains. Similarly, the sense organs are functioning blessed by the mind alone. Therefore, mind is परः, देवः. And not only that the very effulgence of the sense organs are lent by the mind alone. Just as the moon gets light from the Sun similarly, sense organs do not have light of their own they borrow from their mind only. How do you know that? How do you prove that? When the mind is not behind a sense organ that sense organs cannot function, just as however powerful your ears maybe if your mind is not in the class, the ears cannot listen. Therefore, what is lending power, the hearing power to the ears is the mind alone. Therefore mind is परः, देवः. Sense organs are अपरः, देवः. Therefore, परे देवे मनसि एकीभवति. When स्वप्नावस्थायाम्, understood. And how do you know this ten sense organs are resolved? Very simple all the ten functions completely stops. ज्ञानेन्द्रिय व्यापारः, कर्मेन्द्रिय व्यापारः च तुप्ताः भवन्ति. तुप्ताः means they are cut off during स्वप्न. Now that is mentioned here. तेन तर्हि एषः पुरुषः. तेन – because of that reason. Which reason? एकीभाव कारणात् करणानाम् मनसि एकीभूतत्वात्. तर्हि. तर्हि means स्वप्न काले, at the time of, then, here then means स्वप्न काल. पुरुषः न शृणोति – so whether it is nightdreaming or daydreaming तर्हि स्वप्न काले पुरुषः न शृणोति – he does not hear, न पश्यति – does not see, न जिघ्रति – does not smell, न रसयते – does not taste, न स्पृशते – does not touch, that means does not feel. With this

पञ्च ज्ञानेन्द्रिय कर्माणि उक्तानि. Up to स्पृशते is ज्ञानेन्द्रिय कर्माणि. Then here afterwards कर्मेन्द्रिय कर्मs are mentioned.

**न अभिवदते** – he does not speak referring to वाक् इन्द्रियम्, **न आदते** – he does not hold, grasp anything. पाणीन्द्रियम्, **न आनन्दयते** – referring to उपस्थेन्द्रियम्, वाक्, पाणि, पायु, उपस्थ. उपस्थस्य विषयह् आनन्दः इति it was said. And therefore, **न आनन्दयते** refers to उपस्थ इन्द्रियम्. **न विसृजते** – so does not evacuate. That refers to पायु इन्द्रियम्. And **न इयायते** – he does not move about. However active he may be **न इयायते** he does not move about, referring to पादेन्द्रियम्. Thus वाक्, पाणि, पाद, पायु, उपस्थ इन्द्रियाणि स्वस्वव्यापारान् न कुर्वन्ति. And therefore we give that person a special name, **स्वपिति इति आचक्षते**. जनाः understood. जनाः आचक्षते. The other waking people say that this person is sleeping. Sleeping is a common word for dream and sleep. Because other people will not know whether he is dreaming or or whether he is in सुषुप्ति अवस्था. Therefore we commonly say he is sleeping. With this the first question is answered. कानि एतस्मिन् पुरुषे स्वपन्ति. दश इन्द्रियाणि मनसि एकीभवन्ति. Then the next question is, कानि एतस्मिन् पुरुषे जाग्रति, what are the ones which are awake? And the answer will be what? प्राणs. Thank god. The प्राणs are awake when we dream of sleep, imagine the प्राणs also, the circulation stops, finished! Breathing stopped means finished, therefore, whether we want it or think of it or not प्राणs are awake. That is going to be said in the next मन्त्र, which will see in the next class.

प्रश्न उपनिषत्

चतुर्थः प्रश्नः

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय  
पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

अथ हैनं सौर्यायणी गार्ग्यः पप्रच्छ भगवन्नेतस्मिन्पुरुषे कानि स्वपन्ति कान्यस्मिन्जाग्रति कतर एष देवः स्वप्नान्पश्यति कस्यैतत्सुखं भवति कस्मिन्नु सर्वे सम्प्रतिष्ठिता भवन्तीति ॥ १ ॥

तस्मै स होवाच यथा गार्ग्य मरीचयोऽर्कस्यास्तं गच्छतः सर्वा एतस्मिन्स्तेजोमण्डल एकीभवन्ति ताः पुनः पुनरुदयतः प्रचरन्त्येवं ह वै तत्सर्वं परे देवे मनस्येकीभवति । तेन तर्ह्येष पुरुषो न शृणोति न पश्यति न जिघ्रति न रसयते न स्पृशते नाभिवदते नादते नानन्दयते न विसृजते नेयायते स्वपितीत्याचक्षते ॥ २ ॥

The fourth student सौर्यायणी is asking five questions centered on the dream and sleep of an individual. First he asked during dream what are the things that are asleep, what are the things that are awake. स्वप्न काले कानि करणानि स्वपन्ति and कानि च करणानि जाग्रति. Who is experiencing the स्वप्न? कः देवः स्वप्नान् अनुभवति. And who is experiencing the स्वप्न? These three questions are centered on स्वप्नावस्था. The fourth question is centered on सुषुप्ति. कस्य एतत् सुखं भवति. We have to supply when the स्वप्न has ended, when everything is resolved, there is a सुषुप्ति सुखम्, एतत् सुखं कस्य भवति. Thus three questions deal with स्वप्न, one question deals with सुषुप्ति, then the last fifth question is dealing with the तुरीयम्. In which अधिष्ठानम् everything is resolved in the end. कस्मिन् सर्वे संप्रतिष्ठिताः भवन्ति. Thus five questions are asked dealing with स्वप्न

सुषुप्ति and तुरीयम्. And because of the तुरीयम् question alone this chapter is put in *Vedantic* section. And in the second मन्त्र we saw the first question was answered. What was the first question? What are the organs that are sleeping at the time of dream? The sleeping of the organs is nothing but they remaining without any function. निर्व्यापारः एव स्वापः. So what are the organs which become nonfunctional at the time of dream? And the answer was the पञ्चज्ञानेन्द्रियाणि पञ्चकर्मेन्द्रियाणि च – the five sense organs of knowledge and action go to sleep, which means these ten sense organs become nonfunctional. How do you know that they are not functioning? Very simple if they were functioning, whatever experience would have come those experiences are not coming, therefore we know that they are not functioning. If eyes were functioning I would have experienced रूपम्. रूपदर्शन अभावात् चक्षुः न पश्यति. That was what was said in the end. पुरुषो न शृणोति न पश्यति न जिघ्रति न रसयते. No function is taking place and therefore we conclude that these organs are sleeping. Thus the first question has been answered in the second मन्त्र. Now we have to find the answer for the second question. What is the second question. What are the organs that are awake during dream? कानि करणानि अस्मिन् जाग्रति, अस्मिन् referring to पुरुषे. कानि करणानि अस्मिन् पुरुषे जाग्रति, when? स्वप्नकाले, that is understood. Now we will see the answer in the third and fourth मन्त्र. The third and fourth मन्त्र are answer to the second question. We will read.

## Verse No. 4.3

प्राणाग्नेय एवैतस्मिन्पुरे जाग्रति । गार्हपत्यो ह वा एषोऽपानो  
व्यानोऽन्वाहार्यपचनो यद्गार्हपत्यात्प्रणीयते प्रणयनादाहवनीयः  
प्राणः ॥ ३ ॥

So what are the organs that are awake during dream is the question and the answer is going to be the पञ्चप्राण along with the mind. पञ्चप्राणाः मनः च जाग्रति. And जाग्रति means what? What was the meaning of going to sleep? We said going to sleep means becoming non-functional, keeping awake therefore means continuing their function. जाग्रति means therefore they do their function. सव्यापाराः तिष्ठन्ति, there निर्व्यापाराः भवन्ति. They remain functional. The उपनिषत् could have simply made the statement that all these six करणम्s पञ्चप्राण and mind are continuing to function. But the उपनिषत् is going to use highly imaginative description. In this imagination the उपनिषत् sees that all the six organs are doing अग्निहोत्र यज्ञ. They are all functioning that much is sufficient for us but the उपनिषत् is looking at the whole function as an अग्निहोत्र यज्ञ. अग्निहोत्र is a simple यज्ञ in which oblations are poured into fire. It is to be done by a गृहस्थ daily twice and two आहुतिस are to be offered, two oblations, it is supposed to be the simplest यज्ञ taking five to ten minutes only. And two आहुतिस are given in the morning and in the evening. And here we have six factors. Because whenever we talk about one thing that is involved is the fire.

And the fire according to our ritualistic language is threefold. I have talked about it before also different types of rituals require different types of fire. And different types of fire means the method of kindling is different or the type of होमकुण्ड is different and even the type of मन्त्र to be chanted at the time of kindling is different. For example, the moment a person gets married he is supposed to kindle a fire for the sake of doing varieties of ritual later he has to start kindling the fire and this fire will have to be maintained throughout is life. And this can be removed only in two occasions.

➤ If he takes सन्न्यास this अग्नि can be sacrificed and he becomes निरग्निः. The word निरग्निः do you remember? It came in the sixth chapter of गीता

अनाश्रितः कर्मफलं कार्यं कर्म करोति यः ।

स संन्यासी च योगी च न निरग्निर्न चाक्रियः ॥ गीता ६-१ ॥

Thus when the गृहस्थ takes सन्न्यास he can renounce that too ritualistically renounce because he has taken the fire ritualistically and therefore he has to renounce it and become निरग्निः.

➤ Or if he doesn't take सन्न्यास the fire is used to burn his body when he dies. Because for a सन्न्यासि burning is prohibited. सन्न्यासि's शरीरम् should not be burnt according to शास्त्र. Either bury or put in the river or do something, throw in the forest but it should not be burnt. Why सन्न्यासि's is body is not burnt? The reason is this. The burning has to be

done by his household fire, since he doesn't have a household fire at all he is not supposed to be burnt. Thus this अग्नि which is kindled at the time of wedding can be disposed off along with his body and that is why burning also becomes a संस्कार for the गृहस्थ. Because it is not disposal of the body but it is another ritual known as अन्तेष्टि संस्कार. And a सन्न्यासि cannot be burnt because fire is not there and सन्न्यासि need not be burnt because he doesn't require संस्कार, he is नित्य संस्कृत आत्मस्वरूपः, why should he have these kinds of rituals. Anyway that is incidental. What I want to emphasize here is there is one type of fire which is kindle during wedding through a ritual called अग्नि आधानम्. अग्न्याधानम् they call it. And from that day of wedding the ritual starts in which he has to do all the संस्कारs - हविर्यज्ञ, पाकयज्ञ, सोमयज्ञ. Twenty-one types of यागs he has to do. Then only a गृहस्थ's status is complete. Now we do not know the name of twenty-one types of यागs. ( हविर्यज्ञ – अग्निहोत्र, दर्शपूर्णमास, आग्रयणेष्टि, चातुर्मास्य, निरूढ, सौत्रामणि, पिण्डपितृ । सोमयज्ञ – अग्निष्टोम, अति अग्निष्टोम, उक्थ्य, षोडशी, वाजपेय, अतिरात्र, आप्नोर्याम । स्मार्तयज्ञ – औपासन, वैश्यदेव, पार्षण, अष्टका, श्राद्ध, श्रवणा, शूलगव । ) And since this fire continues in the गृहम्, in the house it is called गृहपतिः and therefore it is called गार्हपत्याग्निः. So गार्हपत्याग्निः is the permanent fire which is maintained in the गृहम् by a गृहस्थ throughout his life. That fire should not be put out in any condition but if it gets put out it is a दोष for

which प्रायश्चित्तम् has to be done. And after doing प्रायश्चित्त he has to kindle the fire again from another गृहस्थ. Again he has to go to another गृहस्थ. This is गार्हपत्याग्निः. And in this गार्हपत्याग्निः rituals are not directly done. From this गार्हपत्याग्निः fresh fire is kindled for doing daily अग्निहोत्र etc., therefore he has to light up from that गार्हपत्याग्निः which has been put in a pot or a mud pot or something, from that he has to kindle the fire and create a fresh होमकुण्ड and do his daily अग्निहोत्रादि ritual. And that new fire which is kindled daily for the sake of his अग्निहोत्रादि कर्म or any other याग etc., that is called आहवनीयाग्निः in which the daily rituals plus other rituals are done especially the श्रौतकर्म are done and what they should do is they have to take the fire from गार्हपत्याग्निः do the ritual and that remaining fire has to be again added back to गार्हपत्याग्निः. Next day again same thing and put back. And there is another type of fire also kindled for certain other type of rituals which is known as दक्षिणाग्निः and it is known as दक्षिणाग्निः because during the performance of ritual this fire is always kept on the दक्षिण side, on the southern side, that is right hand side of the यजमान. If he is facing the east his right hand side is south, i.e., दक्षिण, on his right hand side, that is southern side that अग्नि has to be kept. Normally, आहवनीयाग्निः is kept right in front but दक्षिणाग्निः must be kept on the right hand side. Thus in the ritualistic section we talk about three – गार्हपत्याग्निः, आहवनीयाग्निः, दक्षिणाग्निः. And other two

are also there but here only three. Five fires came in कठोपनिषत्.

पञ्चाग्नयो ये च त्रिणाचिकेताः ॥ कठोपनिषत् १-३-१ ॥

There I said two more fires but here three alone are mentioned. गार्हपत्याग्निः, आहवनीयाग्निः, दक्षिणाग्निः. Ok. And this दक्षिणाग्निः is known by another name also and that is unpronounceable long name अन्वाहार्यपचनः. In the textbook it is there. It is called अन्वाहार्यपचनः because during ritual some of the oblations have to be cooked in that fire itself. And the oblation is called अन्वाहार्यपचनः oblation. अन्वाहार्यम् पच्यते अस्मिन् इति अन्वाहार्यपचनः. The oblation called अन्वाहार्यम् is cooked in that दक्षिणाग्निः and therefore it is called अन्वाहार्यपचनः. So these three fires are involved. Then the next factor involved is the होता because any ritual requires a priest who does the offering. He is called होता. जुहोति इति होता. The one who offers oblation is called होता. So the fourth factor. Remember we have got a six factors to be equated. Three अग्निs, the fourth one is होता. The fifth one is यजमानः. यजमानः means what? So that गृहस्थ for whose sake the priest is doing the ritual, the one who is sponsoring that ritual, who is going to spend the money for the ritual and the one who is going to reap result of that ritual, that person is called यजमानः, the fifth factor. And the sixth factor is the पुण्यम्, the immediate फलम् of the ritual is पुण्य फलम् and lastly the seventh factor is as a result of this पुण्य फलम् the destination that a person reaches, that is स्वर्ग, the goal that

is attained. With the help of the पुण्यम् स्वर्ग फलम् or स्वर्ग destination, स्वर्गलोक. These are the seven factors involved in अग्निहोत्र ritual. In dream also we have to find seven factors to connect with the अग्निहोत्र ritual. This is going to be done in this मन्त्र. What belongs to what. Ok. Let us take one by one. The पञ्चप्राणः and mind are there. Of these पञ्चप्राणः, the अपान is connected to गार्हपत्याग्निः. अपान is what? The air that goes down. So when you inhale, the inhaled air is called अपान. The inhalation is called अपान. And that air alone goes down and later becomes the excretory प्राण also. Thus अपान has two meanings - one is the air that is inhaled and later it goes and becomes the excretory air also because of which excretion takes place. Thus from nostril onwards up to downwards. So this अपान is called गार्हपत्याग्निः. And then what is आहवनीयाग्निः? प्राण is compared to आहवनीयाग्निः. And for this a logic is given. That is the beauty. See when you try to see गार्हपत्याग्निः and आहवनीयाग्निः you find that गार्हपत्याग्निः is the first fire that is kindled and placed in the अग्निकुण्ड or a pot. So that is गार्हपत्याग्निः is put inside. And there afterwards from inside the आहवनीयाग्निः is kindled and taken up. So गार्हपत्याग्निः is put inside and then the fire is again taken but when you take out it gets a new name आहवनीयाग्निः. Similarly, अपान air goes inside as गार्हपत्याग्निः and later when the very same air comes out through nostril that exhaled air will become आहवनीयाग्निः.

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because it is coming from गार्हपत्याग्निः. Therefore, गार्हपत्याग्निः has entered in and it comes out as आहवनीयाग्निः. So thus अपान and प्राण we have seen. Then the व्यान is compared to दक्षिणाग्निः, अन्वाहार्यपचनः. Why for this also a logic is given by शङ्कराचार्य. It is said according to शास्त्र the center of व्यान is हृदयम्. हृदयम् is the location of व्यान. Because you know व्यान stands for circulatory system and circulation of blood starts from heart, that might be the reason and then the व्यान comes out from the हृदयम् through a special hole in the right hand side दक्षिण भागे. Don't ask how do you know. The scriptures say in some other उपनिषत् it is said हृदय has got पञ्च द्वारम्. Of these पञ्च द्वारम् through the right hand side द्वारम्, पञ्चसुषिः वर्तते, दक्षिणसुषिः through the right side द्वारम् व्यान is coming out and pervading the system it is said. Therefore, व्यान in is on the दक्षिण side and दक्षिणाग्निः also is on the दक्षिण side, therefore व्यान is compared to दक्षिणाग्निः. Ok. Three over. Then what about समानः. समानः is compared to the होता. होता means the priest who offers, especially अग्निहोत्र priest is kept in mind. So what does the अग्निहोत्र priest do? He has got two oblations and he properly takes care of these two आहुतिस by putting it in the right place.

यदा लेलायते ह्यर्चिः समिद्धे हव्यवाहने ।

तदाऽऽज्यभागावन्तरेणाऽऽहुतीः प्रतिपादयेत् ॥ मुण्डकोपनिषत्

१-१-२ ॥

It came in मुण्डकोपनिषत्. When the fire is well kindled the priest has to offer two oblations and that too in the proper place between the northern and southern side he should offer the oblation we saw there. In short the idea is the priest has to take care of two oblations. Similarly we also have two आहुतिस it seems. Inhalation and exhalation. The उच्छ्वासनिःश्वासौ are two आहुतिस which are to be constantly operated properly just as these two आहुतिस are नित्यकर्मs inhalation and exhalation, it is a नित्यकर्म and these उच्छ्वासनिःश्वासौ are very well maintained by समानप्राण. So समान is that वायु, that digestive system, so the digestive system maintains a person in a healthy condition because only through digestion we get very life and by way of maintaining the digestive system it keeps the inhalation and exhalation going properly. If we fast what will happen? This समान is affected and if the समान is not maintained before long प्राण will go away. Thus समान is the one which keeps a person healthy and by way of that maintains उच्छ्वासनिःश्वास and the very word समान is because उच्छ्वासनिःश्वासौ समम् नयति इति समानः. Like whom? The priest who is maintaining the two offerings of the अग्निहोत्र rituals properly similarly, समान like a priest maintains the अग्निहोत्र ritual. We are all doing अग्निहोत्र ritual two oblations are constantly maintained by breakfast, lunch, dinner. Sometimes big यागs come, that is festival feast. Usually in अग्निहोत्र two oblations, sometimes five oblations, sometimes endless oblations. Ok. The fourth factor

has been equated. Then the fifth one we will come to मनः. What is left out उदानः. That we will see later. मनः is compared to the यजमानः. The mind is compared to the यजमानः. And why it is compared to यजमानः we will see later. Then उदानः is the next one. It is compared to the पुण्य फलम्. So mind is यजमान, उदान is पुण्य फलम् and then स्वर्गलोक सुखम् is there फलम्, the destination and here the destination is सुषुप्ति in which केवलम् ब्रह्म is there, where are all कोशs are resolved. So सुषुप्ति is compared to the फलम् in which we are one with ब्रह्मन्. ब्रह्म प्राप्ति. सुषुप्ति means ब्रह्मन् or सुषुप्ति आनन्दः. So now you have to connect this three. When this मनस् यजमान performs the अग्निहोत्र ritual then what happens is the उदान takes in mind away from सूक्ष्म शरीरम् because it is the job of the उदान to take the जीव from one शरीरम् to another. Similarly, here उदान, the पुण्यम् takes the mind out of the सूक्ष्म शरीरम्. And it takes to what? सुषुप्ति, the कारण शरीरम्. So उदान पुण्यम् मनः सूक्ष्मशरीरात् उद्धृत्य just as the अग्निहोत्र पुण्यम् takes the जीव from this शरीरम् and not only it takes away the जीव from the शरीरम् it takes to स्वर्गलोक also, उर्ध्वम् नयति in the last section we saw, similarly उदानप्राण takes the mind, who is the mind, यजमानः away from सूक्ष्म शरीरम् and then it takes to सुषुप्ति. And in सुषुप्ति what happens to the mind? ब्रह्मणः एकीभवति. Because it is resolved into ब्रह्मन्. And how do you know it has mingled with ब्रह्मन्? ब्रह्म आनन्दम् अनुभवति.

सुखमस्वाप्समत्राहं नैव किंचिदवेदिषम् । ॥ पञ्चदशी ११-७९ ॥

Because सुषुप्ति आनन्द does not come from विषयs because in the सुषुप्ति विषयs are not there. Therefore, the आनन्द is coming from what? आत्मानन्द or ब्रह्मानन्द alone. So thus the mind यजमान is doing the अग्निहोत्र ritual during dream and as a result of that the mind यजमान is taken to सुषुप्ति and ब्रह्मणः एकीभवति सन् सुषुप्ति सुखम् अनुभवति. This is the essence of this two मन्त्रs. Now we will see the meaning of the words.

एतस्मिन् पुरे प्राणाग्नयः जाग्रति. Here पुरम् means what? शरीरम्. एतस्मिन् शरीरे प्राणाग्नयः the fires in the form of प्राण, so literally what we should say is प्राणाः जाग्रति but since प्राणs are going to be compared to गार्हपत्याग्निः, आहवनीयाग्निः etc., the उपनिषत् uses the word प्राण अग्नयः. प्राणाः एव अग्नयः प्राणाग्नयः. जाग्रति they keep functioning, they keep awake during dream. Ok. Then what are the अग्निs? गार्हपत्यो ह वा एषोऽपानः – so is the अपानप्राण, that is the air which is inhaled and which goes down. and व्यानः अन्वाहार्यपवनः – व्यान which is coming out through the southern side or the right hand side of the हृदयम्, दक्षिण द्वारा यत् आगच्छति that one is दक्षिणाग्निः. Then यत् गार्हपत्यात् प्रणीयते तत् आहवनीयः प्राणः – so आहवनीयाग्निः which is गार्हपत्यात् प्रणीयते, which is born out of the गार्हपत्य. So that आहवनीयाग्निः which is taken out of गार्हपत्याग्निः that is nothing but प्राणः, that आहवनीयः is nothing but प्राणः, the exhaling air. So just as the आहवनीयः comes out of the pot, the exhalation air also comes out of the शरीरम्. Just as

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गार्हपत्य goes inside the pot similarly inhalation air goes inside. Thus inhalation is गार्हपत्य, exhalation is आहवनीयः. Then in between there is a word प्रणयनात्. प्रणयनात् is adjective to गार्हपत्य. The word प्रणयनम् means the source. गार्हपत्य is called a source because it is the source of आहवनीयः. So with this three of them have been mentioned. Now in the next मन्त्र the other factors will be connected, that we will read.

#### Verse No. 4.4

यदुच्छ्वासनिःश्वासावेतावाहुती समं नयतीति स समानः । मनो  
ह वाव यजमान इष्टफलमेवोदानः स एनं यजमानमहरहर्ब्रह्म  
गमयति ॥ ४ ॥

समानः सः. So समान is that, the definition of समान is given, यत् उच्छ्वासनिःश्वासौ समं नयति – समान is that प्राण, which is the digestive system, it is that digestive प्राण which equally maintains उच्छ्वासम् and निःश्वासम्. उच्छ्वासम् means breathing in, inhalation and निःश्वासम् means breathing out, exhalation. So, यत्. यत् means यस्मात्. यस्मात् उच्छ्वासनिःश्वासौ समम् नयति. इति means तस्मात्. तस्मात् सः समानः. So, यस्मात् समम् नयति तस्मात् समानः. Ok. And here उच्छ्वासनिःश्वासौ are compared to what? एतौ आहुती – so these two उच्छ्वासनिःश्वासौ are like the आहुति, the oblation. एतौ आहुती भवतः, these are compared oblations and because of this comparison समानः is compared to होता. Therefore, you have to supply a sentence here. समानः होता.

So what is the logic? Because उच्छ्वासनिःश्वासौ are oblations and therefore समान is compared to होता. Because उच्छ्वासनिःश्वासौ are taken care of by समान, आहुतिs are taken care of by होता therefore if उच्छ्वासनिःश्वासौ are compared to आहुतिs समान, the controller must be compared to the होता. And therefore समानः होता. So two sentences - एतौ आहुती समानः होता. एतौ means what? उच्छ्वासनिःश्वासौ आहुति समानः होता. So with this समानप्राण has been defined. Then what is the next one. मनः वाव ह यजमानः. In the previous मन्त्र also after अपान there should be a full stop, after अन्वाहार्यपचनः there should be full stop. Because it is the description of each one of them. मनः वाव ह यजमानः. The mind is the यजमान. And शङ्कराचार्य gives the reason. यजमान alone handles all the equipments similarly, mind alone handles all करणम्s. So whether it is ज्ञानेन्द्रियम्s or whether it is कर्मेन्द्रियम्s all are handled by what? The mind alone. Just as the यजमान handles all types of करणम्s, the mind also handles all types of करणम्s. Therefore, मनः वाव ह यजमानः. Then इष्टफलम् एव उदानः. So here इष्टम् means यज्ञ. √यज् निष्पण्णं प्रत्ययान्तरूपः इष्टम्.

इष्टापूर्तं मन्यमाना वरिष्ठम् ॥ मुण्डकोपनिषत् १-२-१० ॥

So, इष्टस्य यागस्य फलम् इष्टफलम्. And what is that? पुण्यम्. So that इष्टफलम् पुण्यम् is nothing but उदानः. Why they are compared? Because पुण्यम् is the one which carries the यजमान from one place to another place, from one लोक to another लोक, from ordinary सुख to better सुख. It is the

पुण्यम् which is leading a person similarly, it is the उदान which takes the यजमान from one place to another, that is from सूक्ष्म शरीरम् to कारण शरीरम्, from स्वप्नलोक to सुषुप्तिलोक, from the field of स्वप्नावस्था to the field सुषुप्ति अवस्था, the उदान takes therefore it is compared to पुण्यम्. And that is said here. Next sentence. सः एनम् यजमानम्. सः means what? सः उदानः. एनम् यजमानम्. यजमानम् किदृशम्? मनोरूप यजमानम्. यजमान in the form of mind. अहरहः ब्रह्म गमयति – takes to ब्रह्मन्. Here ब्रह्मन् means सुषुप्ति. गमयति means leads, to takes to. And here you should remember that during सुषुप्ति we are supposed to be one with ब्रह्मन्. Why we are supposed to be one with ब्रह्मन्? Because during सुषुप्ति we have not identified with any one of the अनात्मा like सूक्ष्म शरीरम् or कारण शरीरम्. It is the identification with the अनात्मा that takes away from ब्रह्मन्. Therefore I say अहम् देहोऽस्मि, thereafter प्राणोऽस्मि etc. Therefore, due to identification we are away from ब्रह्मन् and during सुषुप्ति all the identifications are dropped and therefore we are one with ब्रह्मन् but the only problem is we don't know that we are one with ब्रह्मन्. And therefore the only thing along with ब्रह्मन् is अज्ञानम् also. So, अज्ञान सहिते ब्रह्मणि we are. Therefore, in सुषुप्ति we are in अज्ञान उपाधिकम् ब्रह्म. Otherwise in सुषुप्ति we are one with ब्रह्मन् without knowing it. And therefore, that additional सुखम् is there. Sometimes we enjoy something nice but we don't know it is it is not this that we wanted to enjoy and there afterwards they say this is

what it is then you want eat again. We eat it with knowledge, before without knowing I enjoyed it. But this is that this after knowing that knowingly you want to enjoy. Similarly, in सुषुप्ति

सता सोम्य तदा सम्पन्नो भवति ॥ छान्दोग्योपनिषत् ६-८-१॥

In छान्दोग्य it is clearly said we are one with ब्रह्मन् in सुषुप्ति. Only thing is we don't know it. And since we are one with ब्रह्मन्, we are enjoying the आनन्दम् of ब्रह्मन्. So, सुषुप्तौ what we are experiencing is ब्रह्मानन्दम् only. Ok. And this is not once or twice अहरहः ब्रह्म गमयति. अहरहः means what? Daily this उदान takes a person to सुषुप्ति because daily अग्निहोत्र ritual is done when we are dreaming. And as a result of ritual immediately we get the फलम् सुषुप्ति. And thereafterwards after enjoying that we come to जाग्रदवस्था then again we do अग्निहोत्र ritual and go to. Thus we are doing daily. Ok. Last one more point शङ्कराचार्य mentions here. And here will be a problem? And what is that? All people are dreaming and going to sleep. Therefore it will mean that all the people are doing अग्निहोत्र ritual it will mean and all the people are getting ब्रह्म प्राप्ति it will mean. But शङ्कराचार्य says we should not take that way. This is to be applied only for the उपासकs because only for the उपासकs this attitude is there. In the case of अनुपासकs we won't say they are doing अग्निहोत्र ritual because in their vision this attitude is not there. It is just like two people visiting the temple one person has got ईश्वर बुद्धि and therefore he gets आनन्द, an extra

pleasure he gets but another person takes it as archaeologist and he tries to find out how old the temple is, he want to take a photograph his आनन्द is only worldly आनन्द, but because of the additional attitude will get a spiritual pleasure also. similarly, here also for उपासक alone the अग्निहोत्र attitude is there, therefore we will say he alone does the अग्निहोत्र ritual in dream, the other people even though they dream, for them we cannot say they are doing अग्निहोत्र ritual. Why? Because they don't have the attitude. Therefore for an उपासक his entire life becomes an अग्निहोत्र ritual. Daily he does अग्निहोत्र ritual. With this second question is answered. what is that? कानि अस्मिन् जाग्रति. Then we have to go to the third question, who is experiencing the स्वप्नः, whose answer will be coming in the next मन्त्र, which will see next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

प्राणाग्नय एवैतस्मिन्पुरे जाग्रति । गार्हपत्यो ह वा एषोऽपानो  
व्यानोऽन्वाहार्यपचनो यद्गार्हपत्यात्प्रणीयते प्रणयनादाहवनीयः  
प्राणः ॥ ३ ॥

यदुच्छ्वासनिःश्वासावेतावाहुती समं नयतीति स समानः । मनो  
ह वाव यजमान इष्टफलमेवोदानः स एनं यजमानमहरहर्ब्रह्म  
गमयति ॥ ४ ॥

The student asked five questions,

- i) In dream what all organs sleep,
- ii) In dream what all organs keep awake,
- iii) In dream who enjoys,
- iv) To whom does the sleep belong and
- v) Finally where is everything supported.

Of these five questions, two questions have been answered. What are the organs that sleep in dream. All the ज्ञानेन्द्रियs and कर्मेन्द्रियs are resolved into the mind and they sleep. Sleeping means they do not do their function. And here the example given was the Sun and the rays of the Sun. Just as the rays come out of the Sun during day and the rays go back to the Sun during the sunset, similarly during waking time all organs come out of the mind to function and at the time of dream they all are resolved. This is the answer to the first question.

The second question was, what all organs keep away in dream and the answer given was प्राणाग्नयः, the पञ्चप्राणs

and the mind. And this was indicated in the form of a symbolic ritual where the प्राण अपान and व्यान were compared to three अग्निs – गार्हपत्यः, आहवनीयः and दक्षिणाग्निः. And the समान was compared to होता, the priest; मनः was compared to यजमानः. Thus mind, the यजमान with the help of समान priest is doing अग्निहोत्र ritual making use of गार्हपत्यः, आहवनीयः and दक्षिणाग्निः which are प्राण, अपान, and व्यान. And as a result the पुण्यम् comes which is compared to उदानः इष्टफलम्. इष्टफलम् means यागफलम्. इष्टफलम् यागफलमेव उदानः वायुः. And just as यागफलम् takes यजमान to higher लोकs here also उदान प्राण takes the mind यजमान to deep sleep state where the mind is one with ब्रह्मन्. ब्रह्मानन्दसुखम्. Because in सुषुप्ति the आनन्दम् is what? ब्रह्मानन्दम् only. Because no विषयs are available and still we are happy.

यत्सुषुप्तौ निर्विषय आत्मानन्दोऽनुभूयते ।

श्रुतिः प्रत्यक्षमैतिह्यमनुमानं च जाब्रति ॥ विवेकचूडामणिः १०९ ॥

It was said in विवेकचूडामणि. सुषुप्तौ यः आनन्दः अनुभूयते निर्विषयः आनन्दः अनुभूयते सः आत्मानन्दः एव. And how does it happen? Because mind merges into ब्रह्मन्. And who takes the mind to ब्रह्मन्? The उदानः. And therefore उदान is compared to पुण्यफलम्. And just as

ते तं भुक्त्वा स्वर्गलोकं विशालं ॥ गीता ९-२१ ॥

During सुषुप्ति there is आनन्द and again

पुनश्च जन्मान्तरकर्मयोगात् ॥ कैवल्योपनिषत् - १३ ॥

he comes back and during dream again अग्निहोत्र ritual is taking place and again सुषुप्तौ आनन्दः अनुभूतिः तस्मात् अहरहर् ब्रह्म गमयति. अहरहः means what? Every day it is done. And here शङ्कराचार्य adds a point. We can say the dream is अग्निहोत्र ritual only in the case of those people who practice प्राण उपासना. In the other case they go to sleep but we don't consider them as ब्रह्म गमनम् etc. Otherwise all the people are doing अग्निहोत्र ritual, it will be mistaken. Therefore, only the प्राण उपासक's dream in compared to अग्निहोत्र ritual only प्राण उपासक dream is compared to अग्निहोत्र ritual because only in his case the दक्षिणाग्निः etc., are there. So with this the second question is answer. Now what is the third question? कतरः एष देवः स्वप्नम् अनुभवति, स्वप्नान्पश्यति. That was a third question for which the answer is coming in the following portion. Number five.

#### Verse No. 4.5

अत्रैष देवः स्वप्ने महिमानमनुभवति । यदृष्टं दृष्टमनुपश्यति श्रुतं श्रुतमेवार्थमनुशृणोति देशदिगन्तरैश्च प्रत्यनुभूतं पुनः पुनः प्रत्यनुभवति दृष्टं चादृष्टं च श्रुतं चाश्रुतं चानुभूतं चाननुभूतं च सत्त्वासत्त्वं सर्वं पश्यति सर्वः पश्यति ॥ ५ ॥

So the third question is answered in the fifth मन्त्र, only one मन्त्र. अत्र स्वप्ने एषः देवः महिमानं अनुभवति. Here the word देवः indicates मनः, the mind. And by using the word देवः, which means effulgent, the उपनिषत् is indicating that it is not the mere mind but the mind pervaded by विदाभास because mere mind is जडम्, material in nature, it cannot

experience anything. Therefore, मनः आख्यः देवः विदाभास विशिष्टः चैतन्येन इन्द्रः सन् अनुभवति. The उपनिषत् itself comments upon it, अत्र is equal to स्वप्ने. I thought I have to supply, in the उपनिषत् itself it is there. अत्र स्वप्ने. Here in dream this mind enjoys महिमानं, महिमानं means its own glory. And what do you mean by its own glory? शङ्कराचार्य writes in his commentary the glory is that the mind can become everything in dream. So everything that we experience in dream is nothing but the manifestation of the mind alone. You don't require any external object, you have closed all the five sense organs and you can see every blessed thing within the mind itself, who has projected all of them. The mind alone becomes विषयः, the mind alone becomes the करणानि, the mind alone becomes the भोक्ता. Thus the mind alone is कर्ता, the mind alone is करणम् and the mind alone is the कर्म, the mind alone is श्रोता, श्राव्यम्, श्रुति. In fact, all त्रिपुटि's one mind alone becomes. How? Because of the thought pattern, when the mind enjoys the tiger thought I see a tiger, when dream when your mind entertains the river thought I see a river in dream. Thus a river in dream is nothing but a thought which is an अंशम् of the mind. similarly, everything. And we have seen before that even the sense organs that we have is not this sense organs given by the Lord but the sense organs in dream are again created by the mind alone. And therefore महिमानं अनुभवति. And what all things the mind sees? That is said here. यत् दृष्टं तत् दृष्टं अनुपश्यति –

whatever is seen, you have to supply जाग्रदवस्थायाम्, whatever is seen in the waking state तत् दृष्टं that object अनुपश्यति is seen again in dream. Here the idea conveyed is that during जाग्रदवस्था we are gathering the वासनाs of शब्दस्पर्शरूपरसगन्ध and all these वासनाs are recorded in the चित्तम् and during the dream all these cassettes, video cassettes are played again and we see रमायणम् or महाभारतम् or whatever it is. There all things have been recorded and kept. And that is why it is said यत् दृष्टं जाग्रदवस्थायाम् तत् दृष्टं पश्यति it is not a fresh perception and therefore श्रुति adds अनुपश्यति. It sees exactly as in waking it re-sees, re-hears, re-smells. अनु means *re*. This has to be extended to all others. And therefore, श्रुतं श्रुतम् एव अर्थम् अनुशृणोति. यत् जाग्रदवस्थायाम् श्रुतम् तत् श्रुतम् अर्थम् स्वप्नावस्थायाम् अनुशृणोति. So first श्रुतम् goes with जाग्रदवस्था, second श्रुतम् goes with स्वप्नावस्था. अनुशृणोति means he hears for the second time or third time, many times. Ok. And देशादिगन्तरैः च प्रत्यनुभूतं पुनः पुनः प्रत्यनुभवति – whatever is experienced, प्रत्यनुभूतं means experienced. So by the word experienced the श्रुति indicates even emotions etc., not only इन्द्रिय अनुभव but even मनोनुभव like anger. So if in जाग्रदवस्था I had a fear, the fear is repeated in स्वप्नावस्था also. Therefore, अनुभूतम् means मनसा साक्षात् इन्द्रिय सहायम् विना अनुभूतम्. Where? देशादिगन्तरैः च. देशान्तरैः दिगन्तरैः च. देशान्तरम् means in different different देश. Because his going for world tour and all. Therefore, in all these tours whatever

have been experienced they are all recorded and दिगन्तरैः. दिगन्तर refers to various quarters. दिक् means quarter. So whatever is experienced in different quarters in different countries all of them पुनः पुनः प्रत्यनुभवति – he experiences again and again. Then दृष्टम् अदृष्टम् च – he experiences what is seen before. दृष्टम् means what is seen before. And अदृष्टम् च – he experiences what is not seen before. So for this शङ्कराचार्य writes a commentary. When you say अदृष्टम् पश्यति in dream we see something which we have not experienced before. शङ्कराचार्य doesn't accept this and therefore he comments अदृष्टम् is equal to जन्मान्तर दृष्टम्. अदृष्टम् does not mean not seen, अदृष्टम् means अस्मिन् जन्मनि अदृष्टम्. You have to qualify it. Not experienced in this जन्म but जन्मान्तरे. जन्मान्तर means what? Previous जन्म. And for this शङ्कराचार्य gives a logic also. Because अत्यन्तादृष्टे वासनानुपपत्तेः. If we have never experienced something it would not have formed the वासना. Your cassette will never play which has not been recorded. If you put the cassette and you hear something, suppose western music is played which you won't like it at all, you get wild. How can it come? Then you know that your teenager son or daughter in your absence has recorded it. So therefore it has been recorded without your knowledge or when you are not there. But one thing is definite unless it is recorded in the cassette it cannot play, even the most advanced cassette cannot play what is not recorded. Similarly, even the most

advanced mind cannot replay what is not done. And therefore शङ्कराचार्य says अत्यन्तादृष्टे वस्तुनि वासनानुपपत्तेः. Therefore, it is to be interpreted as जन्मान्तर दृष्टम्. And if you ask what about future perception in dream? I have already told you future perception is not defined as dream at all. If at all you see something belonging to future, if at all, we do not club it, we do not connected in dream, dream is वासनाजन्यः स्वप्नः. Remember this definition वासनाजन्यः स्वप्नः. If you see something belonging to future it is not a dream, it is ESP or something like that. And such powers are accepted. Either freak, some people get it or by योग a person can gain it. In the योग we call it as through योगज प्रत्यक्षम्. Through योग a person can know the future but that is not called dream. And therefore here we are talking about dream. In dream if you see you have experienced अस्मिन् जन्मनि which is called दृष्टम् or परस्मिन् जन्मनि which is called अदृष्टम्. Then श्रुतम् च अश्रुतम् च – same what is heard in this जन्म and अश्रुतम् means what is not heard in this जन्म, which means what has been heard in the previous जन्म, जन्मान्तरेषु श्रुतम्. Because you should remember between two जन्मs physical body alone differs, the subtle body does not differ between two जन्मs. Therefore, we can happily have the impressions of last जन्म. Then अनुभूतम् च अननुभूतम् च – what is experienced in this जन्म and what is not experienced in this जन्म. Then सत् च असत् च. सत् means reality, असत् means unreality. Because in स्वप्न also रज्जु सर्प can be seen. Because if you can see

रज्जु सर्प in जाग्रदवस्था the same recording is done and in स्वप्न also we may see रज्जु सर्प and स्वप्न गुरु may come and tell you नायम् सर्पः किन्तु रज्जुः. And therefore स्वप्नदृष्ट्या व्यावहारिकम् and प्रतिभासिकम् is possible. Therefore, here सत् refers to व्यावहारिकम् and असत् refers to प्रतिभासिकम्. We are not discussing पारमार्थिकम् here, that is going to come in the fifth question. So सत् व्यावहारिकम् सत्यम् and असत् प्रतिभासिकम् सत्यम्. सर्वम् पश्यति. That सर्वम् should be connected with all this, दृष्टं च अदृष्टं च श्रुतम् च अश्रुतं च अनुभूतं च अननुभूतं च and should पश्यति should be connected with all of them दृष्टं च अदृष्टं च पश्यति श्रुतम् च अश्रुतं च पश्यति because all of them are in द्वितीया विभक्ति therefore you have to connect it with the verb. In short, the उपनिषत् is tired of enumeration. Therefore the उपनिषत् say सर्वम् पश्यति everything the mind sees. And it is all the glory of what? The mind itself. Because who has created all of them? The mind alone has created all of them. And who is experiencing all of them? The very mind itself because the mind becomes experienced and the mind becomes the experiencer. Both ग्राह्य ग्राहक भेदेन उभयम् अपि मनः एव भावति. Because you should remember at the cosmic level whatever glory is there for माया all those glories are there for mind at individual level. If माया can create subject-object duality in non-dual ब्रह्मन्, mind can create subject-object duality in the non-dual waker. And that is why in वैतथ्य प्रकरणम् स्वप्न was taken as an example. So सर्वम् पश्यति.

प्रश्न उपनिषत्

चतुर्थः प्रश्नः

And how? सर्वः पश्यति. सर्वः पश्यति means सर्वः सन् पश्यति. सर्वः सन् means what? Becoming everything mind sees everything. So mind does two jobs - mind becomes everything and mind sees everything. And this alone is called महिमा of the Lord. Just as in the cosmic level it becomes माया महिमा of the Lord, here it becomes मनो महिमा of the waker or the dreamer. With this the third questions answered which देव experiences the dream, the answer is मनः आख्यः देवः.

Now we are going to answer to the fourth question. Remember the fourth question, it is the fourth question of the fourth student, the sub-question.

#### Verse No. 4.6

स यदा तेजसाभिभूतो भवति । अत्रैष देवः स्वप्नान्न पश्यत्यथैतदस्मिन्शरीरे एतत्सुखं भवति ॥ ६ ॥

What was the fourth question? कस्य एतत् सुखम् भवति? And I had told you that एतत् सुखम् refers to सुषुप्ति आनन्द. So to whom does the सुषुप्ति आनन्द belong? And the answer is what? The प्राज्ञः. Technically speaking he is called प्राज्ञः. But that is going to be said in a different language here. सः यदा तेजसा अभिभूतः भवति. Now here we have to understand the concept of dream according to शास्त्र. It is said that in the नाडीs of the अन्तःकरण all the वासना are recorded and it is through these नाडीs the वासना recordings are thrown out, then स्वप्न comes. But when this नाडी get

obstructed or blocked, when the functioning of the mind is stopped then naturally स्वप्न also, like the power cut suddenly TV is off. Anyway how does this get नाडी gets obstructed if you ask it is said, तेजसा अभिभूतः भवति. This तेजस् word is interpreted in two ways.

i) One is तेजस् they call as पितम् just as वातम्, पितम्, कफम् we have heard. It is पितम् according to शास्त्र that is obstructing the functioning of the mind. What type of mind? चितम्. Here what particular mind is responsible for dream? The चितम् because in चितम् all recordings are kept, अनुसन्धानात्मिका अन्तःकरण वृत्तिः. Memory is in चितम्. And that part of the mind is obstructed because of the तेजस्, the पित्ताख्यम् and therefore all the स्वप्नम्s are stopped. This is one interpretation.

ii) And another is तेजस् means ब्रह्मचैतन्यम् itself because in सुषुप्ति the ब्रह्मचैतन्यम् is maximum manifest because ब्रह्मानन्दम् is what is experienced there and therefore तेजसा means ब्रह्मचैतन्येन. The individual चैतन्यम् is overpowered by ब्रह्मचैतन्यम् सविशेषचैतन्यम् is over powered by निर्विशेषचैतन्यम्, particular knowledge is overpowered by non-particular experience.

That is what is said here. यदा तेजसा अभिभूतः भवति, you have to supply मनः. मनः has not been said here. When the mind is overpowered by the तेजस् तत्त्वम् which is known as पितम् अत्र एषः देवः – then this mind itself स्वप्नान् न पश्यति – does not perceive any dream. And at that time the

mind is no more mind because the सङ्कल्प वृत्तिs are not functioning निश्चयात्मिक वृत्तिs are not functioning. सङ्कल्प वृत्तिs are not functioning means mind is resolved, निश्चय वृत्तिs are not functioning means बुद्धि is resolved. अहम् वृत्ति not functioning means अहङ्कार is resolved. And even अनुसन्धान वृत्तिs, that is the memories are not functioning means the चित्तम् is resolved. Then when all these functions are resolved we call it as कारण शरीरम्. करणम् becomes कारणावस्था. It is like the melting of a wax doll. When the wax doll has got a specific shape you can call it by various names, it is an elephant-doll, man-doll etc., but the moment it is melted the specific nature is gone it becomes unspecific wax and as that you cannot call it an elephant or a tiger or a man similarly, now the mind has got specifications and now in सुषुप्ति the mind has gone to unspecific one, which is called कारण शरीरम् or कारणावस्था. So it is the name of what? Mind alone. When? When it is nonfunctioning. And when जाग्रत्, स्वप्नावस्था comes the very same mind develops the वृत्तिs, अहङ्कार comes, then I have got so many specifications, I am so and so etc. And therefore एषः देवः refers to मन आख्य देवः only. But कारणावस्थाम् प्रापन्नः मन आख्य देवः स्वप्नान् न पश्यति. Ok. Then what happens? Naturally the दुःखम्, the pains, the limitations etc., caused by duality vanishes. Because where there is द्वैतम् there is limitation, there is individuality, there is a struggle to get of the individuality, all problems are there. And since such

problems are not there सुषुप्ति becomes आनन्द, my individual problems are resolved because the individuality itself is resolved. And therefore what happens? अथ तदा – at that time. At what time? And what it is called? सुषुप्तौ. So when one does not see dreams which means when one is in deep sleep state, एतस्मिन् शरीरे एतत्सुखम् भवति – in this body there is the एतत्सुखम्, the सुषुप्ति सुखम् is experienced; again by the mind alone but the resolved mind or you have to say by the कारण शरीरम्. And that is why कारण शरीरम् is known by the name आनन्दमय कोशः. The मनोमय कोशः has resolved into आनन्दमय कोशः अवस्था and therefore एतत्सुखम् भवति. And again when I say कारण शरीरम् enjoy this pleasure you should remember it is not केवल कारण शरीरम् because केवल कारण शरीरम् is जडम् exactly as केवल अन्तःकरणम्. And therefore here कारण शरीरम् indicates the चैतन्य व्याप्त कारण शरीरम्, which is otherwise known as प्राज्ञः. So एतत्सुखम् भवति. With this the fourth question also is answered.

Now what is left out fifth and last question. And what was that question? कस्मिन्नु सर्वे संप्रतिष्ठिताः भवन्ति? Isn't it? What is that substratum into which everything is resolved. So it is a question dealing with अधिष्ठानम्, which means ब्रह्मन् and that is going to be answered in the following portion, we will read.

## Verse No. 4.7

स यथा सोम्य वयांसि वासोवृक्षं सम्प्रतिष्ठन्त एवं ह वै तत्सर्वं पर  
आत्मनि सम्प्रतिष्ठते ॥ ७ ॥

Now fifth question is answered in the following three मन्त्रs - seven eight and nine. And the answer is that it is the परआत्मा or परम्ब्रह्म, i.e., the substratum into which everything is resolved. And for this an example is given of the birds at the time of the sunset. So the birds come out of their tree during the morning and when the night comes you can see that all the birds they have got the gun time they know the sunset and all, they have got the biological time it seems. So they all have got the time. And they all go to where? वासोवृक्षम् – the tree in which they all rest, they all reside, their residence. वासोवृक्षम् means the tree residence. That is said here as the example. वयांसि वासोवृक्षम् सम्प्रतिष्ठन्ते. वयः means पक्षि. वयांसि is the plural. वयः, वयसी, वयांसि. नपुंसकलिङ्गः सकारान्तः. सौम्य. सौम्य is addressing the student. Are you awake? I am talking for a long time, are you awake? So हे सौम्य! oh dear student! just as all the birds go back to their वासोवृक्ष, the tree of their residence, their residential tree, सम्प्रतिष्ठन्ते and get resolved, rest there, एवम् ह वै तत् सर्वम् – in the same way everything, परे आत्मनि सम्प्रतिष्ठते – will get resolved, will rest upon the पर आत्मा, i.e., the तुरीयम्. Because when we discussed the स्वप्न, तैजस topic came, when we discussed the सुषुप्ति it was प्राज्ञः topic and when we are discussing now this it is the तुरीयम्. परे

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आत्मनि सम्प्रतिष्ठते. And this is going to be explained. सर्वम् means what? Because in the case of tree, in a tree a set of birds alone will rest, not the whole set of birds. Is it like that if you ask, no, with respect to with respect to ब्रह्मन् everything means *everything*. That means without exception all birds, all trees, all animals, all देवताs, ब्रह्माजि and then even देशः and कालः are resolved into that ब्रह्मन्.

यस्य ब्रह्म च क्षत्रम् च उभे भवत ओदनः । मृत्युः यस्य उपसेचनम् क इत्था वेद यत्र सः ॥ कठोपनिषत् १-२-२७ ॥

बीजस्यान्तरिवाङ्कुरो जगदिदं प्राङ्निर्विकल्पं पुनः  
मायाकल्पितदेशकालकलनावैचित्र्यचित्रीकृतम् । ॥ श्री  
दक्षिणामूर्ति स्तोत्रम् २ ॥

So what I mean is that space, time and the whole creation they get resolved into that ब्रह्मन्. And for that the उपनिषत् wants to put in a different language. The whole creation can be reduced the into three, that is the त्रिपुटि in the form of the object of experience, the instrument of experience and the subject of experience. And all the three - the object, instrument and the subject, प्रमातृप्रमाणप्रमेयविकल्पाः कर्तृकर्मकरणविकल्पाः, दर्ष्टदर्शनदृश्यविकल्पाः श्रोतृश्रवणश्राव्यविकल्पाः etc., all of them. That is said in the next two मन्त्र, we will read that.

#### Verse No. 4.8

पृथिवी च पृथिवीमात्रा वापश्चापोमात्रा च तेजश्च तेजोमात्रा च  
वायुश्च वायुमात्रा वाकाशश्चाकाशमात्रा च वक्षुश्च द्रष्टव्यं च श्रोत्रं

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चतुर्थः प्रश्नः

च श्रोतव्यं च घ्राणं च घ्रातव्यं च रसश्च रसयितव्यं च त्वक्च  
स्पर्शयितव्यं च वाक्च वक्तव्यं च हस्तौ चादातव्यं  
चोपस्थश्चानन्दयितव्यं च पायुश्च विसर्जयितव्यं च पादौ च  
गन्तव्यं च मनश्च मन्तव्यं च बुद्धिश्च बोद्धव्यं  
चाहङ्कारश्चाहङ्कर्तव्यं च चित्तं च चेतयितव्यं च तेजश्च  
विद्योतयितव्यं च प्राणश्च विधारयितव्यं च ॥ ८ ॥

So everything, that is the style of उपनिषत्, it likes to repeat everything so that impact is there. पञ्चज्ञानेन्द्रियाणि तद्विषयाः and पञ्चकर्मेन्द्रियाणि तद्विषयाः and चत्वारि अन्तःकरणानि तद्विषयाः would have been sufficient to tell but the उपनिषत् is enjoying repeating each ज्ञानेन्द्रियम् and their विषयाः etc. First we get पञ्चभूतs and their तन्मात्राs. You know what is भूतs and तन्मात्राs. भूतs refer to स्थूलभूतs and तन्मात्राs refer to सूक्ष्मभूतs. You know why तन्मात्राs are called so. I have explained before. The स्थूलभूतs are formed after पञ्चीकरणम् and therefore in every स्थूलभूत it is a mixture of all the पञ्चभूतs, we have seen in तत्त्वबोध, which means पृथिवी स्थूलभूत contains only one half of पृथिवी the other half contains one eighth of all the other four elements. And therefore in the case of स्थूलभूत everything is an alloy, there is no single भूतम् existing singly, it is a mixture, proportion may differ that is a different thing, but it is a mixture. But only in सूक्ष्म अवस्था पृथिवी means पृथिवी मात्रम् and अग्नि means अग्नि मात्रम् therefore every सूक्ष्म भूत is called तन्मात्रम्. So five of them are enumerated पृथिवी च

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पृथिवी मात्रा – earth and then आपः च आपोमात्रा च – water, स्थूलम् and सूक्ष्मम्; तेजः च तेजोमात्रा च – fire gross and subtle; वायुः च वायुमात्रा च – air, gross and subtle; and आकाशः च आकाशमात्रा च – the space, gross and subtle. Ok. What we are supposed to do? You have to add परे आत्मनि सम्प्रतिष्ठते. That we have to take from the previous मन्त्र. Therefore all these rest upon, are based upon the पर आत्मा, the तुरीयम्. Thus generally the पञ्चभूतs mentioned and now here afterwards each इन्द्रियम् and its विषयम् is enumerated. That alone I said त्रिपुटि of the त्रिपुटि two of them are the instruments and the objects of contact and those pairs are mentioned here. Eye as the instrument and रूपम् as the object of perception. Ear has the instrument and शब्द as the object of perception and that is said here. चक्षुः च द्रष्टव्यम् – so the eyes and that which has to be seen, so the श्रुति does not say it is रूपम् but we have to understand द्रष्टव्यम् means सर्वाणि रूपाणि चक्षुषः विषयाः चक्षुर्गोचराः विषयाः. Similarly. श्रोत्रम् – ears, घ्राणम् – smell, रसः – the taste, त्वक् – the skin, पञ्चज्ञानेन्द्रियाणि. And श्रोतव्यम् means sound, घ्रातव्यम् is smell, रसयितव्यम् is taste, स्पर्शयितव्यम् is touch. Thus शब्द स्पर्श रूप रस गन्ध विषयाः, श्रोत्रम् त्वक् चक्षुः रसना घ्राणम् इन्द्रियाणि - both the इन्द्रियम्s and their विषयाs are based upon ब्रह्मन्. This is ज्ञानेन्द्रियs and similarly for कर्मेन्द्रियs also it is going to be said and there afterwards अन्तःकरणम् also will be said. Those details we will see in the next class.

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चतुर्थः प्रश्नः

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय  
पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

स यथा सोम्य वयांसि वासोवृक्षं सम्प्रतिष्ठन्त एवं ह वै तत्सर्वं पर  
आत्मनि सम्प्रतिष्ठते ॥ ७ ॥

पृथिवी च पृथिवीमात्रा वापश्चापोमात्रा च तेजश्च तेजोमात्रा च  
वायुश्च वायुमात्रा वाकाशश्चाकाशमात्रा च वक्षुश्च द्रष्टव्यं च श्रोत्रं  
च श्रोतव्यं च घ्राणं च घ्रातव्यं च रसश्च रसयितव्यं च त्वक्च  
स्पर्शयितव्यं च वाक्च वक्तव्यं च हस्तौ चादातव्यं  
चोपस्थश्चानन्दयितव्यं च पायुश्च विसर्जयितव्यं च पादौ च  
गन्तव्यं च मनश्च मन्तव्यं च बुद्धिश्च बोद्धव्यं  
चाहङ्कारश्चाहङ्कर्तव्यं च चित्तं च चेतयितव्यं च तेजश्च  
विद्योतयितव्यं च प्राणश्च विधारयितव्यं च ॥ ८ ॥

The teacher पिप्पलाद is answering the questions of the fourth student, whose name is सौर्यायणी and the student सौर्यायणी had asked five questions of which the fifth question is being answered now. The fifth question was where does everything remain supported सम्प्रतिष्ठिते, where is everything supported. Or what is the substratum of everything. And the answer is going to be the आत्मा, the मुख्य आत्मा, the तुरीयम्. From the तुरीयम् alone everything comes to existence, because of तुरीयम् alone everything exists and back to तुरीयम् alone everything goes back. This is the answer and the teacher gave an example of bird. The birds are comparable to the creation and the tree is comparable to तुरीयम्. In the early morning all the birds come out of the tree, they spread all over, conduct their व्यवहार, reap सुखम् and दुःखम् and at the time of the sunset again all the birds go back to that tree,

which पिप्पलाद calls वासोवृक्षम्. In the same way the whole creation is born out of and the whole creation ultimately rests in तुरीयम् alone. But the whole creation is here put in a particular form. First the teacher mentions all the भूतानि and there afterwards he refers to त्रिपुटि – the भोक्ता, the भोगकरणम् and the भोग्यविषय. So these five items the सूक्ष्मभूतानि, the स्थूलभूतानि, the भोग्यम्, the भोगकरणानि and the भोक्ता, all the five rests in the supreme ब्रह्मन् or अक्षरः. In this मन्त्र that is the eight मन्त्र, four of them are mentioned. The पञ्चस्थूलभूतानि and पञ्चसूक्ष्मभूतानि were mentioned, which we saw in the last class. पृथिवी च पृथिवीमात्रा च. पृथिवी referring to the स्थूलभूतम्, पृथिवीमात्रा referring to the सूक्ष्मभूतम्. Similarly, वायुः च वायुमात्रा च, आपः आपोमात्रा च, then आकाशः च आकाशमात्रा च, which means पञ्चस्थूलभूतानि पञ्चसूक्ष्मभूतानि च. And the verb is not given that should be supplied from previous मन्त्र. In the previous मन्त्र it was said सर्वं परे आत्मनि सम्प्रतिष्ठते that we have to bring to this मन्त्र also and we should say पृथिवी च पृथिवीमात्रा च all of them परे आत्मनि सम्प्रतिष्ठते that we have to supply. Ok. And there afterwards the भोगकरणम् and भोग्यविषयम्s are mentioned. What is the भोगकरणम्? पञ्चज्ञानेन्द्रियाणि and पञ्चकर्मेन्द्रियाणि and चत्वारि अन्तःकरणानि, i.e., सूक्ष्मशरीर अवयवाः. And for each one of them there is a भोग्यविषय also all of them are enumerated. चक्षुः च द्रष्टव्यं च श्रोत्रं च श्रोतव्यं च घ्राणं च घ्रातव्यं च रसः च रसयितव्यं च त्वक् च स्पर्शयितव्यं च – this refer to five

ज्ञानेन्द्रियम्s and their विषयम्s. I don't want to go for the meaning of each one; you know. Ok. In तत्त्वबोध also we have seen,

श्रोत्रस्य विषयः शब्दग्रहणम् । त्वचो विषयः स्पर्शग्रहणम् । चक्षुशो विषयः रूपग्रहणम् । रसनाया विषयः रसग्रहणम् । घ्राणस्य विषयः गन्धग्रहणम् इति ॥

Similarly, कर्मेन्द्रियs also are said here. That begins from वाक् च वक्तव्यं च, वाक् is the organ of speech हस्तौ – the hands, then उपस्थः – the organ of procreation, पायुः – the organ of excretion, पादौ – the feet. The only difference here is the order is not maintained. Normally, the ज्ञानेन्द्रियs have got a particular order. श्रोत्रं त्वक् चक्षुः रसना घ्राणम्. Similarly, वाक्पाणिपादपायूपस्थाः that order is not there. But all the five करणम्s have been mentioned and their respective विषयs objects also.

Then coming to अन्तःकरण the teacher says मनः च मन्तव्यं च – the mind and the object of mind, the सङ्कल्पs and विकल्पs, बुद्धिः च बोधव्यं च – when बुद्धि is the instrument its object is what? निश्चयः, then अहंकारः च अहंकर्तव्यम् च – अहङ्कार is the instrument, the वृत्ति and अहंकर्तव्यम् means the object of अहङ्कार. And what is the object of अहङ्कार? The अनात्मा alone, either अहङ्कार refers to स्थूलशरीरम् when you say I am a man or it is referring to सूक्ष्मशरीरम् when you are referring to your emotions etc. Thus अहंकर्तव्यम् means अहङ्कारस्य विषयः अनात्मा. स्थूलसूक्ष्मशरीरम्. then चित्तम् च चेतयितव्यं च – चित्तम् is

अनुसंधानात्मिका, so the faculty of memory and चेतयितव्यम् – that which is to be remembered. So literally चेतयितव्यम् means that which is to be enlivened and here in this context we should take it as to be remembered. Then in addition to that a mysterious thing is mentioned तेजश्च विद्योतयितव्यं च – so शङ्कराचार्य says in addition to the general त्वग्निन्द्रियम् some people, extraordinary people have got a देहकान्ति it seems. So therefore, the brilliance of the personality त्वक् व्यतिरिक्तम् तेजः. And that is here referred as तेजः, the brilliance of a person. It is not तेजः as the fire principle, it is already over. Here तेजः means that personality perhaps ESP something like that, it is not very clear, he says that it is the कान्ति of a person in addition to the mere त्वक् and the object of that. विद्योतयितव्यम् च – that which is to be illumined by that extra power. So the additional sixth sense perhaps and that which is to be illumined by that तेजस्. Then finally प्राणश्च विधारयितव्यम् च. Because पञ्चज्ञानेन्द्रियाणि over, पञ्चकर्मेन्द्रियाणि over and चत्वारि अन्तःकरणानि over. And what is left out in सूक्ष्म शरीरम्? only पञ्चप्राणः is left out and therefore that is also mentioned here. प्राणश्च. प्राण representing all the पञ्चप्राणः and विधारयितव्यम् that which is sustained by that प्राण. Because the very job of the प्राण is sustaining thing. So thus all these pairs indicate the instrument and the object. भोग्यम् and भोग्यकरणम् all of them परे आत्मनि सम्प्रतिष्ठते. Then what is left out? Only

one is left out now. भोक्ता has not been talked about which will be mentioned in the next मन्त्र.

### Verse No. 4.9

एष हि द्रष्टा स्मृष्टा श्रोता ग्राता रसयिता मन्ता बोद्धा कर्ता  
विज्ञानात्मा पुरुषः । स परेऽक्षर आत्मनि सम्प्रतिष्ठते ॥ ९ ॥

So first the teacher is defining the भोक्ता known as the जीवः. Previously what was talked was the जगत् and the instruments for experiencing जगत्. Now the जीवः, the experiencer is first defined and there afterwards he will mention the जीवः also is based on that ब्रह्मन् alone. Who is जीवः? एषः पुरुषः. एषः means the following one, which is being defined is पुरुषः. So here the word पुरुषः means जीवात्मा. Because in the उपनिषत् the word पुरुषः will be used sometimes in the sense of परमात्मा also.

पुरुष एवेदं सर्वं यद्भूतं यत्त्व भव्यम् । ॥ पुरुषसूक्तम् ॥

In the पुरुषसूक्तम् पुरुष refers to the परमात्मा alone. But in this context पुरुष refers to the जीवात्मा. How do we know? Is it just a chance that we will take any meaning we like? No. If you look at the context we can understand because in the next sentence पिप्पलाद is going to say that पुरुष also will be resolved into परमात्मन्. So if पुरुष is taken as परमात्मा it will mean what? परमात्मा himself is resolving into परमात्मा - which will be contradiction. And therefore if you take पुरुष as जीवात्मा the next sentence will be fitting properly - the जीवात्मा is also resolved into परमात्मा. And thus the context

indicates that पुरुष is जीवात्मा alone. Who is he? द्रष्टा स्पष्टा मन्ता बोद्धा कर्ता विज्ञानात्मा. In some books it is written as स्पष्टा. It is not स्पष्टा, it should be स्पष्टा. It is derived from the √स्पृश्, स्पृशति – to touch. स्पष्टा means the toucher. The seer, the hearer, that *er* that only. Seer, hearer, smeller, taster and toucher. So द्रष्टा स्पष्टा श्रोता घ्राता रसयिता. So the one who identifies with the पञ्चज्ञानेन्द्रियs and the one who functions through पञ्चज्ञानेन्द्रियs is called the जीवः. And who is that जीवः. Remember the विदाभास अन्तःकरण प्रतिबिम्बत चैतन्यम्, विदाभास is the one which is indicated by the अहङ्कार, I. So how do we know that? Because when I say 'I', I know I am a conscious being. Therefore, the word 'I' is referring to what? A conscious being. And what type of conscious being? Is it a limitless conscious being or a limited one? I always refer to myself as a limited conscious being. And what is that limited conscious being? The विदाभास alone. Therefore the जीव is none other than the all-pervading Consciousness which is reflected in the अन्तःकरणम्. In fact, this is called the primary 'I'. This is the अहङ्कार which is born first to everyone. And later this अहङ्कार, 'I', विदाभास identifies with every instrument and gets further qualification. When it identifies with स्थूलशरीरम् it gets the qualification of I am fat, I am lean, I am young I am old etc. All these are done by what? विदाभास alone. And thus the विदाभास is the पुरुषः who is identifying with every instrument and identified with each instrument he gets the qualification like

seer identified with *eyes*, *hearer* identified with *ears* etc. So therefore, द्रष्टा स्प्रष्टा श्रोता घ्राता रसयिता refers to identification with five ज्ञानेन्द्रियम्s. And then मन्ता identified with the mind. The very same चिदाभास gets the name मन्ता – the thinker. मनुते इति मन्ता. Similarly, बोद्धा identified with the बुद्धि, the same चिदाभास gets the name बोद्धा – the knower. And identified with all the very same चिदाभास gets the name कर्ता – the doer. And this one is called पुरुषः. What type of पुरुषः? विज्ञानात्मा पुरुषः. विज्ञानात्मा means जीवात्मा. In fact, in the scriptures, in the original ones we don't find the word जीवात्मा in this form, जीवात्मा is generally referred by the word विज्ञानात्मा. So this is the जीवात्मा because of whom alone there is भोक्ता, भोगकरणम् and भोग्यविषयः all the three come together and all the three resolves together also. That is why in सुषुप्ति there is neither भोक्ता nor the भोग्यम्s nor the भोगः all the three are not there and during जाग्रत् and स्वप्न all the three come together and if all the three are coming and resolving there must be some substratum for all the three and the substratum must be different from भोक्ता, भोग्यम् and भोगः. भोक्तृभोग्यभोगविलक्षणः there must be an अधिष्ठानम्. And the question of the student is what is that अधिष्ठानम्, in which it is. And the answer is given here. सः परे अक्षरे आत्मनि सम्प्रतिष्ठते. सः means this जीवात्मा also, this विज्ञान आत्मा also सम्प्रतिष्ठते rests upon, is supported by, is resolved into परे आत्मनि, the पर आत्मा, that is ब्रह्मन्. And what is that

ब्रह्मन् known as? अक्षरे. अक्षरम् means the imperishable one. Why does the teacher use the word अक्षरम्? He could have used any word for ब्रह्मन् – सत्यम् or ज्ञानम् or अनन्तम्? But the teacher uses the word अक्षरम् because this is supposed to be an उपनिषत् commenting upon मुण्डकोपनिषत् as we have said earlier. This is a ब्राह्मणोपनिषत् मुण्डकोपनिषत् is a मन्त्रोपनिषत् and this is a commentary upon मुण्डकोपनिषत्. And in मुण्डक the परम्ब्रह्म is named as अक्षरम्.

यया तदक्षरमधिगम्यते ॥ मुण्डकोपनिषत् १-१-७ ॥

यतदद्रेश्यमब्राह्ममगोत्रमवर्ण-

मचक्षुः श्रोत्रं तदपाणिपादम् ।

नित्यं विभुं सर्वगतं सुसूक्ष्मं

तदव्ययं यद्भूतयोनिं परिपश्यन्ति धीराः ॥ मुण्डकोपनिषत् १-१-६ ॥

And अक्षरविद्या is said to be ब्रह्मविद्या. Therefore to remind that this is talking about that अक्षरम् alone the teacher is indicating by the word अक्षरे. And in his commentary शङ्कराचार्य also uses words like स बाह्याभ्यन्तरो ह्यजः अप्राणो ह्यमनाः शुभ्रः. He is reminding us all the definitions of ब्रह्मन् given in मुण्डकोपनिषत् because both of them should be studied side by side, then it will be good. For that only परे अक्षरे आत्मनि सम्प्रतिष्ठते परमात्मनि सम्प्रतिष्ठते. Ok. And now he is going to talk about the फलश्रुति because the fifth question is answered with the ninth मन्त्र. That is seven, eight and nine is an answer to fifth question - where does all of them get resolved? And remember this knowledge has to be

revealed by श्रुति alone because you can never find out where the भोक्ता, मन्ता, विज्ञाता etc., gets resolved. I am not going to those details because we had seen in माण्डूक्य उपनिषत्. Because if you want to know what is the अधिष्ठानम् of all these three what should you do? You have to resolve all the three. Resolve all the three means what? The known, the knowing instrument and the knower. And once you resolve all the three what is the अधिष्ठानम् who will know? You cannot know because you have resolved yourself as the knower himself and therefore you cannot know what is the अधिष्ठानम्. Suppose you again quickly becomes the knower what happens? What is available is only again त्रिपुटि. It is like seeing your face in the mirror. If you want to look at your face with closed eyes what will you do? When you close the eyes you cannot be the seer, when you see you are missing the face with closed eyes. Similarly, here also the अधिष्ठानम् of त्रिपुटि - the knower, known and knowledge - the त्रिपुटि अधिष्ठानम् no human being can know because as long as he is attempting to know he is continuing as the knower. As long as he is the knower he will be in the field of त्रिपुटि alone. Therefore, निर्विकल्पम् ब्रह्म is never knowable by me. And therefore what is that if I have to know somebody else has to come and tell. So how I look with my closed eyes somebody else alone has to tell. I can never see it in anyway. And therefore श्रुति comes and reveals that when you resolve your knowership you remain in the form of pure Consciousness alone. But how it

will be that you should not ask because if I answer how you will be then again you will attempt to do what you will attempt to know it and the moment you attempt to know it you become a knower and whatever is known by you becomes known again within सविकल्प alone and therefore ब्रह्मन् is not a matter to be known by you, ब्रह्मन् is to be understood as I myself which is not an object of knowledge. Knowing that it cannot be known is the knowledge of ब्रह्मन्. Knowing that it cannot be known is the knowledge of ब्रह्मन् myself. I myself my knowerhood is ब्रह्मन्. So therefore परे आत्मनि सम्प्रतिष्ठते. So this is ब्रह्मज्ञानम्. And here afterwards फलश्रुति is going to come.

#### Verse No. 4.10

परमेवाक्षरं प्रतिपद्यते स यो ह वै तदच्छायमशरीरमलोहितं  
शुभ्रमक्षरं वेदयते यस्तु सोम्य । स सर्वज्ञः सर्वो भवति तदेष  
श्लोकः ॥ १० ॥

So the one who knows this will attain this particular result. And what is that result? ब्रह्मवित् ब्रह्मैव भवति. The knower of ब्रह्मन् becomes ब्रह्मन् himself. Becomes being with an inverted commas. Becomes means what? Owns up the fact that I am ब्रह्मन्. So यः तु सोम्य वेदयते सः परम् अक्षरम् एव प्रतिपद्यते. You can understand. सोम्य is सम्बोधन, addressing the student. So oh student! यः वेदयते – the one who knows ब्रह्म. How? As himself and never as an object to be known. So आत्मत्वेन यः ब्रह्म जानाति. सः एव परम् अक्षरम् प्रतिपद्यते – he attains that अक्षरम् परम्ब्रह्म alone, येन अक्षरम् पुरुषम् ब्रह्म

सत्यम् तत् अक्षरम् प्रतिपद्यते. So he uses the word परम् अक्षरम् because sometimes the word अक्षरम् refers to ॐकार also. ॐकार also is called अक्षरम्. How to know whether it is talking about ॐकार or ब्रह्मन्? When you get the adjective परम् then the अक्षरम् can refer to only ब्रह्मन्. ॐकार is only अपरम् अक्षरम्, ब्रह्मन् alone is परम् अक्षरम्. And therefore it is to exclude ॐकार the word परम् is used. Ok. What type of अक्षरम् it is? He gives further definition. यः ह वै तत् अच्चायम् अशरीरम् अलोहितम्. अच्चायम् means that which is free from माया or अज्ञानम् or कारणशरीरम्, all the three are the same. माया which is the कारणशरीरम् at the total level. What is the difference between माया and कारणशरीरम्? कारणशरीरम् is at the व्यष्टि level, माया is at the समष्टि level. And it is free from माया or अविद्या, अज्ञानम् or कारणशरीरम् it is free from. Because we are talking about तुरीयम्. If it is associated with माया it will not be called तुरीयम्, it will be called प्राज्ञः. Remember विश्व is associated with स्थूलशरीरम्, तैजस is associated with सूक्ष्मशरीरम्, प्राज्ञः is associated with कारणशरीरम्, तुरीयम् is associated with none of them. And therefore तुरीयम् has to be अच्चायम्, कारणशरीररहितम् मायारहितम्, अविद्यारहितम्, अब्रह्मण अन्यथा ब्रह्मणरहितम्.

कार्यकारणबद्धौ ताविष्येते विश्वतैजसौ ।

प्राज्ञः कारणबद्धस्तु द्वौ तौ तुर्ये न सिध्यतः ॥ १-११ ॥

So, कार्यकारणबद्धौ तौ, विश्व and तेजस are associated with कार्यम् and कारणम्, प्राज्ञः is associated with कारणम् alone, तुरीयम् is not associated with कार्यम् or कारणम् it is beyond

both कार्यम् and कारणम्, beyond both अब्रहणम् and अन्यथा ब्रहणम्, beyond both माया and जगत्, जगत् माया रहितम् अत्वायम्. The word has already come before. आत्मन एष प्राणो जायते । In प्रश्नोपनिषत् itself the word छाया has been used in the sense of माया or अज्ञानम्. Why माया is called छाया? I have given you the reason. छायावत् मिथ्यास्वरूपम् इत्यर्थः. Just as छाया, छाया literally means what? छाया means of shadow. And what is the nature of shadow? सत् असद्भ्याम् अनिर्वचनीयम्. You cannot say shadow is existence, you cannot say shadow is non-existence. You cannot say shadow is non-existence because you are seeing it and you cannot say shadow is existence because it doesn't have any substance or independent existence. In fact it is absence of light. Isn't it? In the shadow what is there? Light is not there. So therefore shadow seems to be a positive entity because of your experience but on enquiry it is no more a positive entity. Therefore, on enquiry it becomes असत्, for experience it is सत्. And such a thing which is experientially existent but logically nonexistent is called अनिर्वचनीयम्, undefinable. Shadow comes under अनिर्वचनीयम्, स्वप्न comes under अनिर्वचनीयम्, रज्जु सर्प comes under अनिर्वचनीयम्, माया also comes under अनिर्वचनीयम्. And therefore अत्वायम् means अमायम्, न विद्यते यस्मिन् माया तत्. Ok. कारणशरीरम् has been negated. Then अशरीरम्. So why the world शरीरम् सूक्ष्मशरीरम् is indicated and therefore अशरीरम् means free from सूक्ष्मशरीरम्. अत्वायम् means free

from कारणशरीरम्, now it is free from सूक्ष्मशरीरम्. Then अलोहितम् लोहितम् literally means red. अलोहितम् means not red, which is free from all colors, अवर्णम्, which indicates स्थूलशरीररहितम्. Because all black, fair all these are वर्ण व्यवस्था alone. Apartheid it's only वर्ण problem only. All these problems belongs to what? स्थूलशरीरम्. And therefore अलोहितम् refers to स्थूलशरीरवर्जितम्. And therefore शुभ्रम्. शुभ्रम् means शुद्धम्.

अप्राणो ह्यमनाः शुभ्रो ह्यक्षरात्परतः परः ॥ मुण्डकोपनिषत् २-१-२ ॥

So why it is शुद्धम्? Because all अशुद्धि belongs to one of the three शरीरम्s. Either physically I am impure or mentally I am impure, similarly intellectually I can be impure. intellectually impure what? Wrong knowledge. Intellectual impurity is संशय, विपर्यय, अज्ञानम् etc. So I am free from all types of impurities and therefore शुभ्रम्. And which is अक्षरम्. So up to शुभ्रम् it is at the व्यष्टि level तुरीयम्. अक्षरम् connects it to the समष्टि that is ब्रह्मन्. So this प्रत्यगात्मा alone is the परमात्मा. That is from the जीवात्मा when you negate the three शरीरम्s the adjective जीव will go away, जीवात्मा will become the आत्मा, which is called परमात्मा. That is the adjectived जीवात्मा, the qualified आत्मा is called जीवात्मा, जीवात्मा minus qualification is called आत्मा, that is called परमात्मा. And these qualifications are caused by three शरीरम्s. Therefore when I remove all the three शरीरम् all my adjectives are removed, when adjectives are removed I

become unqualified 'I', unqualified 'Conscious being' and unqualified Conscious being is called परमात्मा. And therefore अक्षरम् यः वेदयते. So this अक्षर the one who knows as myself by negating स्थूल सूक्ष्म कारणशरीरम्. Ok. And then we should remember we have said that to become परमात्मा, I should become the 'unqualified I', to become the 'unqualified I' I have to remove qualification, to remove the qualifications I have to remove the three शरीरम्s, then we will have a problem. What is that? So if I have to become ब्रह्मन् then I have to remove this शरीरम्. Otherwise we will think that we have to sit in समाधि. We will think that मोक्ष is possible only after death because to become 'unqualified I' I have to remove all the शरीरम्. Or some people will say I have to ever sit in निर्विकल्प समाधि because the moment I wake up the body comes, therefore to dismiss the body I have to sit in समाधि. This also must be carefully understood. Remember removal of qualification is understanding that the qualifications are मिथ्या. केवलम् ज्ञान मात्रेण. It's a matter of understanding. Removal of shadow is understanding that the shadow is as good as not there. I need not destroy shadow, I have to only understand shadow is substanceless therefore it is harmless. So thus all the qualifications belong to three शरीरम्s and all of them are मिथ्या and therefore even now I am the 'unqualified I' alone, even when I am experiencing the qualifications, even when I am experiencing the body I am bodiless, even when I am experiencing the limitations I am

limitationless, this understanding alone is called being the 'unqualified I', there is nothing to be done for that that must be remembered. So सः परम् एव अक्षरम् प्रतिपद्यते. And not only that यः तु सोम्य वेदयते, the फलम् is put into separate forms. Second time यः तु सोम्य is there. There are also you have to supply वेदयते. यः तु सोम्य वेदयते सः सर्वज्ञः सर्वः भवति. सः सर्वज्ञः भवति – he becomes the knower of all. You have to connect it to again मुण्डकोपनिषत्.

कस्मिन्नु भगवो विज्ञाते सर्वमिदं विज्ञातं भवतीति ॥  
मुण्डकोपनिषत् १-१-३ ॥

Then एतस्मिन् परमात्मनि विज्ञाते सर्वमिदं विज्ञातं भवति, सर्वज्ञः भवति. So since I have explained in the मुण्डकोपनिषत्, you are सर्वज्ञः, I don't want to tell that again. Then सर्वः भवति – he becomes everything.

ते सर्वं सर्वतः प्राप्य धीरा युक्तात्मानः सर्वमेवाविशन्ति ॥  
मुण्डकोपनिषत् ३-२-७ ॥

They become one with everything. Ok. सर्वः भवति. Why? Because I am ब्रह्मन्, ब्रह्मन् is everything and therefore I am everything. Only the meaning of a 'I' we have to remember. सः सर्वज्ञः सर्वः भवति. This is the फलश्रुति. And तत् एषः श्लोकः भवति. Being a ब्राह्मणोपनिषत् it wants to quote a supporting मन्त्र and that is given in the next.

So this is a quotation from a मन्त्रोपनिषत्. So the उपनिषत् itself is quoting in support of the फलश्रुति.

## Verse No. 4.11

विज्ञानात्मा सह देवैश्च सर्वैः प्राणा भूतानि सम्प्रतिष्ठन्ति यत्र ।

तदक्षरं वेदयते यस्तु सौम्य स सर्वज्ञः सर्वमेवाविवेशेति ॥ ११ ॥

So this is almost paraphrasing the previous मन्त्र only but the only thing is that it is quoted from some other उपनिषत्, which is from मन्त्र portion the ब्राह्मण is quoting. So, तत् अक्षरम् यः तु वेदयते – that person who knows that अक्षरम् ब्रह्म, सः सर्वज्ञः भवति – so that person who knows that अक्षरम्. How does he know? अक्षरम् आत्मत्वेन वेद. That is very important. Because if you say ब्रह्मन् is the अधिष्ठानम्, ब्रह्मन् is all-pervading, ब्रह्मन् is नित्यशुद्धबुद्धमुक्तः then you will say that ब्रह्मन् is everything and I am संसारि only. Therefore knowledge of अक्षरम् should be as तत् अक्षरम् अहम् अस्मि.

मयि एव सकलम् जातम् मयि सर्वम् प्रतिष्ठितम् । ॥  
कैवल्योपनिषत् १-१९ ॥

Therefore, यः वेदयते सौम्य, oh pleasing one! addressing the student, सः सर्वज्ञः भवति and not only that सः सर्वम् एव आविवेश. Literally it means he enters everything, which means he becomes as all-pervading as ब्रह्मन्. He becomes as all-pervading as ब्रह्मन्. So previously as स्थूलशरीरम् he was less pervading, as सूक्ष्मशरीरम् also he was less pervading, as कारणशरीरम् also he was less pervading but as स्थूलसूक्ष्मकारणशरीर व्यतिरिक्त चैतन्यम् I can say I am विद्याविनयसम्पन्ने ब्राह्मणे गवि हस्तिनि । ॥ गीता ७-१८ ॥

क्षेत्रज्ञं चापि मां विद्धि सर्वक्षेत्रेषु भारत । ॥ गीता १३-२ ॥

I am the Consciousness in everyone. And this understanding is called pervading everything. सः सर्वम् एव आविवेश. Who? The one who knows the अक्षरम्. And what type of अक्षरम्? The first two lines is the definition of that अक्षरम्. यत्र विज्ञानात्मा प्राणाः भूतानि सम्प्रतिष्ठन्ति – the one who knows that अक्षरम् in which all these things resolved or based. What all things? विज्ञानात्मा. विज्ञानात्मा means जीवात्मा. सर्वैः देवैः सह – along with all his organs. Here देवः means not देव असुरः but देवः means ज्ञानेन्द्रियाणि, कर्मेन्द्रियाणि, etc., करणानि इत्यर्थः. So along with all his instruments, प्राणाः – all the पञ्चप्राणः as well as भूतानि – so all the five elements in their gross and subtle form. So which we have to understand as विश्व and स्थूल प्रपञ्च, तेजः and सूक्ष्म प्रपञ्च, प्राज्ञ and कारण प्रपञ्च all of them सम्प्रतिष्ठन्ति यत्र – are supported by whom or resolved into which अक्षरम् the knower of that अक्षरम् becomes सर्वज्ञः and सर्वम् एव आविवेश. Again remember आविवेश don't imagine slowly you will enter one by one, if you take them literally you will always be expecting something to happen so that I will slowly enter. Remember there is no question of becoming because it is not a physical body or subtle body entering, सर्वम् आविवेश means understanding that I don't have the limitations the limitations belong to स्थूल शरीरम्. This understanding alone is all-pervading. The all-pervadingness. That means disowning the limitation is entering all. Let me put in that

way. Disowning the limitation is entering everything. It is a wisdom. All these things are a question of understanding alone. So with this the फलश्रुति also is over in the tenth and eleventh मन्त्र. With this all five questions have been answered, फलम् also has been said and therefore सौर्यायणी, the student went back and sat in his place and soon the fifth student will come that will be the next chapter which you will see in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय  
पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

Before going to the fifth chapter I will give you the outline of the fourth chapter. So we should remember the topics of the previous chapters. In the first chapter the topic was सृष्टि प्रकरणम् through which कृष्णगति and शुक्लगति were highlighted. In the second and third chapters we got the topic of प्राण. In the second chapter the superiority of प्राण to all other organs were pointed out through a story, if you remember the story you can remember the topic, how प्राण tried to go out of the body and all the sense organs could not function when the प्राण are made a walk out. It did not even make a walk out, it was about to make a walk out. Then all the sense organs together glorified प्राण. This was in the second chapter. In the third chapter also the glory of प्राण was pointed out. How प्राण sustains the whole individual and how the very same प्राण sustains the समष्टि outside also. अध्यात्मम् च बाह्यम् अभिधत्ते. Thus both in the second and third chapters we got the प्राण महिमा or प्राण स्तुति and at the end प्राण उपासना was hinted, it was not elaborately discussed. That was done in the third chapter, in the end प्राण उपासना was mentioned. And for this purpose alone प्राण महिमा was talked about in the second and third. Then in the fourth chapter we get the topic of स्वप्न and सुषुप्ति and even there is a question about the अधिष्ठान आत्मा and therefore we can say the fourth chapter has got पराविद्या in it. So if the first three chapters are अपराविद्या, in the fourth chapter we do have पराविद्या. And here the student asked five questions.

The first question was what all organs sleep during the dream. And the answer was given in the second मन्त्र. Except प्राण all organs sleep. प्राण and मनः. Here all organs refer to ज्ञानेन्द्रियाणि कर्मेन्द्रियाणि च. Because the question is regarding dream, so we should remember in dream अन्तःकरण is awake and therefore ज्ञानेन्द्रियाणि and कर्मेन्द्रियाणि sleep whereas प्राण and अन्तःकरण, i.e., the mind keep awake. That was in the second.

The second question was who wakes during the dream. And for that the answer was given in the third and fourth मन्त्र and the answer is that the प्राण and the mind keep awake and in this context alone अग्निहोत्र कल्पना was given, very very complicated कल्पना. One is यजमानः and one is गार्हपत्य अग्नि, आहवनीय अग्नि etc., if you can remember the details, it's fine, otherwise not at all necessary. What is the important point to remember is प्राण and mind keep awake during dream. Thus the second question was answered in the third and fourth मन्त्र.

Then the third question was who enjoys स्वप्न, who enjoys the dream was the third question. The answer was given in fifth मन्त्र. And what is the answer? मनः. The mind enjoys the dream. Of course, when I say mind you should remember not केवलम् मनः because mind in its pure form is जडम्, therefore you should understand as अभासम् मनः, विदाभास व्याप्तम् मनः स्वप्न अनुभवति. The mind which is

enlivened by, pervaded by the चैतन्यम् enjoys the स्वप्न. Thus the third question was answered in fifth मन्त्र.

Then the fourth question was who enjoys sleep. That is from स्वप्न we come to सुषुप्ति. And for this the answer was given in sixth मन्त्र and this also the सुषुप्ति also is enjoyed by the mind alone but in dormant form not an active mind but a लीनम् मनः. That was not clearly mentioned but we should remember that. And when the mind is लीनम् that alone we call as कारण शरीरम्. Therefore, सुषुप्ति is enjoyed by कारण शरीरम् and here also you should remember केवल कारण शरीरम् cannot enjoy सुषुप्ति but कारण शरीरम् which is pervaded by चैतन्यम्. साभास कारणशरीरम्, चैतन्ययुक्त कारणशरीरम्, चैतन्यव्याप्त कारणशरीरम्. In fact, that alone we call as प्राज्ञः.

आनन्दभुक् चेतोमुखः प्राज्ञस्तृतीयः पादः ॥ माण्डूक्योपनिषत् ७  
॥

We saw in on माण्डूक्य. So that alone is आनन्दभुक्, सुषुप्तिभुक्. Thus सुषुप्ति belongs to प्राज्ञः or कारण शरीरम्.

Then came fifth that is the last and the most important question which alone is ब्रह्मविद्या or आत्मविद्या. And what is that question? Where do all of them resolve? What is the substratum into which all these things - ज्ञानेन्द्रियाणि कर्मेन्द्रियाणि - all of them? And for this question the answer was given in three मन्त्रs, seven to nine. And the answer is that the आत्मा, the तुरीयम् alone into which everything

resolves, for which the त्रिपुटि was explained. Everything that is to be seen and the seer, heard and the hearer, smelt and the smeller, in fact, all the त्रिपुटि's and not only the त्रिपुटि even पञ्चभूतानि स्थूल as well as सूक्ष्म. पृथिवी च पृथिवीमात्रा च आपः च आपोमात्रा च. Thus मात्रा referring to सूक्ष्मभूतानि as well as स्थूलभूतानि as well as the त्रिपुटि all of them are resolved into that आत्मा. Thus the fifth question also has answered.

And then the फलम् is given in the last tenth and eleventh मन्त्र. The one who knows this आत्मा, this आत्मा means तुरीय आत्मा, अधिष्ठान रूप आत्मा, the one who knows स सर्वज्ञः भवति he becomes omniscient. In short, he becomes liberated. And it is because of the last question that this chapter is put under वेदान्त प्रकरण. All the other questions do not deal with पराविद्या but they are like stepping stones. Just as in माण्डूक्य when the उपनिषत् talked about विश्व, तैजस and प्राज्ञ certainly it is not पराविद्या because विश्व तैजस and प्राज्ञ are all अपरम् ब्रह्म but still we put them under पराविद्या because they become the stepping stone for पराविद्या just like अन्नमय कोश also comes under पराविद्या because it is a stepping stone to go to आत्मा. Similarly, प्राणमय कोश, similarly, here also. The other four questions do not directly deal with पराविद्या but they are stepping stones to पराविद्या which is the answer to the fifth question. So with this फलस्तुति, the fourth question also is over and now you have to imagine the fourth student also has gone back. Who is that?

प्रश्न उपनिषत्

चतुर्थः प्रश्नः

सौर्यायणी. Now comes the fifth chapter, that is the fifth question asked by fifth student; not the fifth teacher but the एकः एव पिप्पलादः. So it is the first teacher only who is पिप्पलादः. So that we will read now.

## पञ्चमः प्रश्नः

## Verse No. 5.1

अथ हैनं शैब्यः सत्यकामः पप्रच्छ । स यो ह वै तद्भगवन्मनुष्येषु  
प्रायणान्तमोङ्कारमभिध्यायीत कतमं वाव स तेन लोकं  
जयतीति ॥ १ ॥

## Verse No. 5.2

तरुमै स होवाच ।

So अथ ह. अथ शब्द आनन्तर्यार्थे, अनन्तरम्, thereafter. Whereafter? After the fourth question and after the student has been satisfied and has gone back and taken his seat. Because the student must be totally satisfied. Therefore after satisfactorily answering the student एनम् पिप्पलादम्. एनम् refers to this same गुरु पिप्पलाद, शैब्यः सत्यकामः पप्रच्छ – the name of the fourth student is शैब्यः and he has got another name also सत्यकामः. Because we should remember every student in this प्रश्नोपनिषत् has got two-two names. So सुकेशा भारद्वाजः, शैब्यः सत्यकामः, सौर्यायणी गार्ग्यः, कौसल्यः आश्वलायनः, भर्गवः or वैदर्भिः, कबन्धी कात्यायनः each one has got two-two names. So these two together refer to one शिष्य only you should remember. And शैब्यः means he comes under शिबि, so शिबि परम्परा and he is called सत्यकामः as the very word shows सत्यम् एव कामः यस्य the one who always desires for the knowledge of truth, the one who is ever the truth seeker, पप्रच्छ. So this seems to be another सत्यकाम because there is another सत्यकाम जाबालः.

Here it is सत्यकाम शैब्यः. And he is asking the question, पप्रच्छ. And what is the question? The question is regarding ऊँकार उपासनम्. So the fifth chapter is going to be the topic of ऊँकार उपासनम् or ऊँकार ध्यानम्. Then the question will come how can ऊँकार उपासना come under पराविद्या प्रकरणम्? See the first three chapters have talked about अपराविद्या. From the fourth chapter पराविद्या topic has started and the sixth chapter also is going to be पराविद्या only. So in between fifth also should be what? पराविद्या only. Then how is it that the teacher is unnecessarily interpolating the ऊँकार ध्यानम् उपासनम् topic here. उपासनम् comes under by पराविद्या or अपराविद्या? That we have to know first otherwise the question itself will not be understood, else we take it that everything is alright. So उपासना comes under अपराविद्या you should remember. Therefore, fourth chapter deals with पराविद्या, sixth chapter deals with पराविद्या, why is it that the fifth chapter suddenly dealing with अपराविद्या, उपासनम् you may ask. The answer is this. So here ऊँकार उपासनम् is introduced as a means for क्रममुक्तिः. ऊँकार उपासनम् is taught here as a means for क्रममुक्तिः. So here also the फलम् is what? मुक्तिः alone. So पराविद्या also here gives मुक्ति, ऊँकार उपासनम् also gives मुक्ति. मुक्ति maybe क्रमतः, the other one is अक्रमतः. अक्रमतः means here itself, not in the negative sense! सदोमुक्ति. So since both have got a common फलम् of मुक्ति the ऊँकार उपासनम् is put here. That is the only idea. Ok. Now the student asks सः यः ह वै तत् भगवन्.

भगवन् is addressing the teacher, oh Lord पिप्पलाद! Because for a student गुरु is as good as Lord himself गुरुर्ब्रह्मा गुरुर्विष्णुः गुरुर्देवो महेश्वरः and therefore he happily addresses the गुरु also has हे भगवन्, oh Lord! यः मनुष्येषु ओङ्कारम् अभिध्यायीत – suppose a person, among the people, मनुष्येषु मध्ये, निर्धारणे सप्तमी, among the people suppose there is a person ओङ्कारम् अभिध्यायीत – who meditates upon ॐकार, who practices ॐकार ध्यानम्. Ok. And that too how long? He puts a condition here. प्रायण अन्तम्. प्रायणम् means मरणम्. अन्तम् means up to, पर्यन्तम्. So प्रायण पर्यन्तम् means मरण पर्यन्तम् – till he dies he practices उपासनम्. So indirectly the student is hinting at a point here that any उपासना can give फलम् only if it is practiced up to death. So

तस्मात्सर्वेषु कालेषु मामनुस्मर युध्य च ।

मत्सर्पितमनोबुद्धिर्ममिवैष्यस्यसंशयम् ॥ गीता ८-७ ॥

अभ्यासयोगयुक्तेन चेतसा नान्यगामिना ।

परमं पुरुषं दिव्यं याति पार्थानुचिन्तयन् ॥ गीता ८-८ ॥

In fact in the eighth chapter we saw a person must practice the उपासना throughout the life and not only throughout the life the most important thing is अन्तकाले अपि.

ओमित्येकाक्षरं ब्रह्म व्याहरन्मामनुस्मरन् ।

यः प्रयाति त्यजन्देहं स याति परमां गतिम् ॥ गीता ८-१३ ॥

So he has to remember the ॐकार, the ध्यानविषयम् and not only that so many other details are said. He has to withdraw all sense organs, not only at the time of उपासना but at the

time of मरणकालम् also he is supposed to withdraw all his sense organs, which means he should not supposed to allow any relatives to be around. So therefore remember generally what do we do? मरणकाले एव we call all the relatives and we want to give the final messages, which means we continue our attachment to the people and other things, which means we are more interested in people than the Lord. Therefore भगवान् said

यं यं वापि स्मरन्भावं त्यजत्यन्ते कलेवरम् ।

तं तमेवैति कौन्तेय सदा तद्भावभावितः ॥ गीता ८-६ ॥

Reaching Lord is not easy, if I have to reach the Lord at the end moment I should think of ईश्वर alone, which means whatever I have to tell friends and relatives I have tell beforehand itself and there afterwards I should dismiss all of them. That is what in भागवत always shown that he dismisses all of them. Even after dismissing memory will not go. Imagine if people are there how can we forget them. So we are supposed to forget all of them, withdraw all sense organs.

सर्वद्वाराणि संयम्य मनो हृदि निरुध्य च ।

मूढ्व्याधायात्मनः प्राणमास्थितो योगधारणाम् ॥ गीता ८-१२ ॥

If you say I cannot do that कृष्ण will say you cannot get Lord. full stop. Then you may say I don't want Lord. Ok. That you tell. If you don't want Lord you can do that. Therefore one important condition is at the time of मरणम् we are not supposed to think of any one of these things. And he has to do

ॐकार ध्यानम् that is called प्रायण अन्तम् ॐकार ध्यानम्. So here also another beautiful point is hinted. प्रायण काले ॐकार ध्यानम् he didn't say. Because if I say मरणकाले ईश्वर ध्यानम् then what will people say? We shall see that time. It means not now. मरणकाले means what इदानीम् न कर्तव्यम्. So कृष्ण said if you can remember the Lord at the time of death it is wonderful but if you have to remember at that time तस्मात् सर्वेषु कालेषु it has to be started right now and that is why he says प्रायण अन्तम्, it is a beautiful term, प्रायण पर्यन्तम्, which means beginning from now up to death even at the time of death. So therefore we have to do rehearsal. This is called मरण उपासना. Imagine our own death and how I am going to miss all the people; don't get angry with me, remember we are all fine now however fine we are one day that terrible day has to come for which we have to prepare. So मरण उपासना is supposed to be very important. Don't we prepare for the birth of a child. Isn't it right from the marriage there are waiting for the child only and there afterwards even before the child is born. So therefore so he doesn't have even a wife but he has started thinking what name should be given to the child. So if we prepare that much for naming the grandson even when the son is not yet married shouldn't we prepared for the death. If not somebody else's our own death. Thus मरण उपासना is a every important thing that everyone has to practice. Imagine our own death and tell that I am ready to separate from all these people. I have lived with them

for such a long time and we have to get separated which is a fact, no doubt they have been very good to me, very dear to me but the time has come when I have to quit all of them. Thus death rehearsal is a very important thing and at that time I should also say

अतिभीषण कटुभाषण यमकिङ्करपटली कृतताडन  
परिपीडनमरणागमसमये । उमया सह मम चेतसि यमशासन  
निवसन् शिवशङ्कर शिवशङ्कर हर मे हर दुरितम् ॥  
श्रीशिवशङ्कर अथवा यमभय निवारणस्तोत्रम् १ ॥

शङ्कराचार्य writes eight श्लोकाः like this beautifully. So when the time of death comes and when choking happens, blood pleasure and all all kinds of things come, I should not think of people from whom I am going to be separated, हरशङ्कर शिवशङ्कर I should remember my इष्टदेवता at the time. Therefore, प्रायण अन्तम् if I have to do उपासना I should do rehearsal of the death otherwise there is no way at all. So if a person does that ऊँकार ध्यानम्. Ok. And here शङ्कराचार्य also hints at another point. When the concentration or ध्यानम् comes automatically योगशास्त्र also comes into picture. Because ध्यानम् happens to be one of the limbs of अष्टाङ्गयोग – यम, नियम, आसन, प्राणायाम, प्रत्याहार, धारण, ध्यान and समाधि. So ध्यानम् happens to be the seventh limb of the eight limbed अष्टाङ्गयोग. So which means if I have to concentrate the mind on one thing I should have discipline in my external action which is called यम नियम, यम नियम stands for external disciplines, following the

do's and don'ts; आसन is physical discipline; प्राणायाम is breathing discipline; प्रत्याहार is sense-discipline; धारण is mind discipline. Thus discipline at action level - यम and नियम, discipline at body level - आसन, discipline at breathing level - प्राणायाम, discipline at sense level - प्रत्याहार, discipline at mind level - धारण, concentration. So शङ्कराचार्य says if a person has to do ॐकार ध्यानम् or for that matter any ध्यानम् he must go through all disciplines otherwise when I try to sit and meditate you know what happens either the physical body is restless or the mind is restless. Why physical body becomes restless? Because it is indisciplined, it cannot sit for half an hour without changing the position. Physical discipline is not there or if mental discipline is not there the mind wanders. By practice of all these disciplines if a person practices the अभिध्यानम्, intense meditation. ध्यानम् means meditation. अभि means what? Intense that is sincere, committed, not a casual one but it is a sincere one. अभितः ध्यानम्. And there is another meaning also for that. ध्यानम् itself they divide into two. A type of ध्यानम् in which I see the deity as separate from me and another type of ध्यानम् in which I see the deity as identical with me.

अरुणां करुणा तरङ्गिताक्षीं धृत पाशाङ्कुश पुष्प बाणचापाम् ।  
अणिमादिभिरावृतां मयूखैरहमित्येव विभावये भवानीम् ॥

अहम् इत्येव न तु सा इति अहम् इत्येव विभावये भवानीम् यो  
असावादित्यो ब्रह्मा । ब्रह्मैवाहमस्मि ॥ In सन्ध्यावन्दनम् also  
there is a उपासना alone. But what type of उपासना? अभेद

उपासना. सन्ध्यावन्दनम् is अभेद उपासनम्. So in अभेद उपासनम् I don't see the deity as different from me but I see the deity as identical with me. I imagine the deity as identical with me. This is called अभेद ध्यानम्. But here also we should remember a point. I imagine the Lord as identical with me then alone it is called उपासनम्. But suppose I know the Lord is identical with me it is not called उपासनम्. It is what? ज्ञानम्. Once it is a ज्ञानम् there is no question of repetition, it is understood. There afterwards daily you need not say अहम् ब्रह्मास्मि, अहम् ब्रह्मास्मि because it is a fact for me. Just as you need not tell someone 'you please come here I will give you an important news, I am a human being.' If I say what will people doubt? Oh this fellow has got doubt. Therefore just as I don't have a doubt regarding my मनुष्यत्वम् if I know अहम् ईश्वरोऽस्मि it is called अभेद ज्ञानम् but if I imagine I am ईश्वरः it is called उपासनम्. उपासनम् doesn't require विचार, ज्ञानम् requires विचार. So here we are talking about what? Not अभेद ज्ञानम् but अभेद उपासनम्. अभेद उपासनस्य फलम् क्रममुक्तिः अभेद ज्ञानस्य फलम् सद्योमुक्तिः, जीवन्मुक्तिः. Thus we should always distinguish the अभेद उपासना and अभेद ज्ञानम्. Here अभेद उपासना is pointed out and for that purpose alone the अभि word is used. This अभिध्यानम् means अभितः अभेदेन ध्यानम् करोति. Ok. What will be the फलम्? कतमम् वाव सः लोकम् जयति – which particular लोक such an उपासक attains. Because many लोकs are there भूलोक, भुवर्लोक, सुवर्लोक up to ब्रह्मलोक पर्यन्तम्. Which लोक does that

person attain? तेन. तेन means what? तेन उपासनेन, तेन ध्यानेन, तेन ॐकार ध्यानेन, through that ॐकार ध्यानम् which particular लोक does he attains? So from this itself it is very clear that he doesn't attain मोक्ष, because which particular लोक he attains is the question that means उपासक will go to one लोक or the other, he may go to the highest लोक but उपासना itself does not give मोक्ष फलम्. Then you may ask a question, how do you contradict yourself? So you say उपासना gives only लोक, it cannot give मोक्ष you say. A few minutes before only you said उपासना gives क्रममुक्ति. In one place you say it will not give मुक्ति, in another place you say it will give क्रममुक्ति. How do you reconcile both statements? Remember उपासना does not give मुक्ति. And even when I say क्रममुक्ति, उपासना takes a person only up to ब्रह्मलोक and from ब्रह्मलोक also he has to gain आत्मज्ञानम् for getting मोक्ष. There also मोक्ष comes through what? ज्ञानम् द्वारा only. Therefore, उपासना takes ब्रह्मलोक, in ब्रह्मलोक he will get ज्ञानम् and ज्ञान द्वारा he will attain मुक्ति and therefore we will say figuratively that उपासना gives क्रममुक्ति. We should remember न तु साक्षात् परन्तु ज्ञान द्वारा क्रममुक्तिम् दास्यति न तु साक्षात्. It is not साक्षात् साधनम्, it is only परम्परा साधना for क्रममुक्ति. So therefore he asks question, सः कतमम् लोकम् जयति attains. इति. इति should be end of the inverted commas. You have to connect with इति पप्रच्छ. Thus the fifth student सत्यकाम asked पिप्पलाद. तस्मै सः ह उवाच. So तस्मै शिष्याय सत्यकामाय – to that disciple सत्यकाम,

सः पिप्पलादः उवाच – so that teacher पिप्पलाद answered in the following way. What is the answer? We will read the second मन्त्र.

एतद्वै सत्यकाम परं चापरं च ब्रह्म यदोङ्कारः ।  
तस्माद्विद्वानेतेनैवायतनेनैकतरमन्वेति ॥ २ ॥

First he talks about ॐकार's glory. He says that ॐकार has got unique glory that it can represent the अपरम् ब्रह्म or सगुणम् ब्रह्म and it can also represent परम्ब्रह्म or निर्गुणम् ब्रह्म, which is the unique glory. Because if you take any other name of the Lord each name represent only the अपरम् ब्रह्म, राम, when you take that particular word it is referring to one सगुण ईश्वर alone, कृष्ण refers to one सगुण ईश्वर alone, शिव represents another सगुण ईश्वर alone, thus all these words can represent सगुण ईश्वर alone whereas ॐकार is a beautiful symbol for both अपरम् ब्रह्म as well as परम्ब्रह्म.

एतद्ध्येवाक्षरं ब्रह्म एतद्ध्येवाक्षरं परम् । ॥ कठोपनिषत् १-२-१६ ॥

In the कठोपनिषत् also it was mentioned. One ॐकार symbolizes both अपरम् and परम्. And if you ask how can one ॐकार symbolize both? We have already seen the answer in which उपनिषत्? माण्डूक्य उपनिषत् that ॐकार has got four मात्राs – अकार, उकार, मकार this three मात्राs represent सगुणम् but अमात्रः चतुर्थः represent निर्गुणम् we have seen and therefore I am not going to those details, we have already seen. Therefore the teacher says यत् एतत् वै परम् च अपरम् च

**ब्रह्म** – that which is known as अपरम् ब्रह्म and परम्ब्रह्म, अपरम् representing सगुणम्, सोपाधिकम्, सविशेषम्, सविकारम् etc., and परम् representing निर्गुणम्, निरुपाधिकम्, निर्विशेषम्, निराकारम्, निर्विकारम् everything. And literally the word अपरम् means what? Inferior. परम् means what? Superior. Therefore सगुणम् ब्रह्म is supposed to be inferior ब्रह्मन् because सगुण ब्रह्म cannot give liberation, सगुण ब्रह्म has the maximum power to take two ब्रह्मलोक alone. Only निर्गुण ब्रह्म has got the मोक्ष, It alone is the मोक्ष साधनम् and therefore निर्गुणम् ब्रह्म is supposed to be superior. Because we always feel सगुणम् ब्रह्म is superior because निर्गुणम् ब्रह्म doesn't have गुण. सगुण ब्रह्म has got गुण. Therefore what निर्गुणम् ब्रह्म doesn't have that सगुण ब्रह्म has. Therefore that which has got must be superior to that which doesn't have. Isn't it? I am having money and you are not, suppose. So who will be naturally richer? The one who has is always plus and the one who doesn't have is minus. Plus is superior or minus is superior? Plus alone is superior. Therefore सगुण has got गुणम् and निर्गुण doesn't have the गुणम्, therefore सगुण is supposed to be good. It is not like that. In वेदान्त everything is उत्पत्ति. Because to have गुण is to have limitation. Therefore any attribute is supposed to be limiting property. If you say it is red, it automatically means it is not blue, it is not orange, it is not white, it is not anything. You say if it is male it means it is not a female, if it is a man it means it is not an animal or plant. Thus every property you give is the negation of infinite

other properties. Therefore you think it is a positive thing but really speaking every विशेषणम् gives limitation alone. therefore, सगुण ब्रह्म has to be the अपरम्, inferior alone. That has been discussed in the twelfth chapter also.

ये त्वक्षरमनिर्देश्यमव्यक्तं पर्युपासते । ॥ गीता १२-३ ॥

Those who meditate upon अक्षरम् ब्रह्म they get liberation. यत् स ॐकारः. We have to supply स. So, यत् एतत् परम् च अपरम् च ब्रह्म, that which is परम्ब्रह्म and अपरम् ब्रह्म, that one is ॐकारः. That one is ॐकारः means that one is represented by ॐकारः. Ok. What is the essence of this statement? It means ॐकार is a symbol for both सगुणम् and निर्गुणम् ब्रह्म. In संस्कृत symbol is called what? आलम्बनम्. And आलम्बनम् symbol is divided into two, do you remember? प्रतिमा आलम्बनम् and प्रतीक आलम्बनम्. Any symbol which is got a clear shape, form like a कृष्ण, राम etc., that is called प्रतिमा आलम्बनम्. That which does not have limbs like शिवलिङ्ग, शालग्राम etc., they are all said to be प्रतीक आलम्बनम्. And ॐकार comes under प्रतीक आलम्बनम् because it doesn't have limbs like hands, legs etc. So therefore, ॐकार is a प्रतीक आलम्बनम् for both अपरम् and परम्ब्रह्म. And therefore what? तस्मात्. So, यस्मात् ॐकारः पर-अपर ब्रह्मणोः उभयस्यापि आलम्बनम् तस्मात् विद्वान्. विद्वान् here refers to उपासक. So any उपासक एकतरम् अन्वेति – can attain oneness. एकतरम् means what? ऐवयम्, merger, oneness. Oneness with what? That is not said here, you have to supply. Oneness with अपरम् ब्रह्म as well as

परम्ब्रह्म. Therefore any उपासक can attain either परम्ब्रह्म ऐक्यम् or अपरम् ब्रह्म ऐक्यम् either way you can get. Through what? एतेन आयतनेन – by resorting to ॐकार उपासना. So by resorting to the ॐकार उपासना a person can attain either परम्ब्रह्म or अपरम् ब्रह्म. It all depends upon what type of उपासना he does. Those details will come later. Otherwise we will wonder how can the same ॐकार give two types of different results? Therefore the teacher will point out even though the उपासक may do ॐकार उपासना, within that ॐकार उपासना itself we are going to see divisions like अकार प्रधान ॐकार उपासना, उकार प्रधान ॐकार उपासना, मकार प्रधान ॐकार उपासना thus we will divide into three divisions and each type of उपासना will give each type of result. That is going to be said later, therefore according to the type of उपासना a विद्वान् practices he can attain the relevant result. Therefore, विद्वान् उपासकः एतेन एव आयतनेन here आयतनम् means what? आलम्बनम्, प्रतीकम्. And एतेन refers to what? ॐकारेण. Therefore, एतेन एव आयतनेन that means ॐकार प्रतीकेन एव – by resorting to ॐकार symbol itself एकतरम् अन्वेति – he attains oneness. With what? You have to supply, अपरम् ब्रह्मण परम्ब्रह्मण सह एकतरम् अन्वेति. And here you should understand when we say he attains oneness अपरम् ब्रह्म that is through उपासना he goes to those and those लोकs, those and those देवताs but when I say by another type of उपासना he attains ऐक्यम् with परम्ब्रह्म it is referring to क्रममुक्ति. Because in the ॐकार उपासना topic

सद्योमुक्ति topic will not come at all. So through one type of उपासना he will attain various लोकs through another type of उपासना he will attain क्रममुक्ति. Through no type of उपासना he can attain सद्योमुक्ति. So therefore, one gives ऐवयम् with अपरम् ब्रह्म another gives ऐवयम् with परम्ब्रह्म. कथम्? क्रममुक्तिद्वारा it gives with परम्ब्रह्म. That is to be understood. Ok. Here afterwards the teacher will divide into three अकार, उकार and मकार and certain comparison are going to come. Those comparisons I will just introduce later the मन्त्रs will be easier. अकार indicates मनुष्यलोकम्, which is भूलोक; उकार indicates सोमलोकम् otherwise called अन्तरिक्षलोकम् or भुवर्लोक; भूलोकम् represented by अकार. भुवर्लोक represented by उकार. भुवर्लोक otherwise alone is called सोमलोक or अन्तरिक्षलोक all the three are synonyms. And मकार represents सुवर्लोक otherwise called ब्रह्मलोक. Thus अकार उपासना will take him to भूलोक, उकार उपासना will take him to भुवर्लोक, मकार उपासना will take him to सुवर्लोक or ब्रह्मलोक, which will lead him to क्रममुक्ति because once he goes to ब्रह्मलोक he will get क्रममुक्ति. And अकार represents ऋग्वेद, उकार represents यजुर्वेद and मकार represents सामवेद. And therefore we will see ऋग्वेद will take this person to भूलोक, यजुर्वेद will take this person to भुवर्लोक, सामवेद will take this person to सुवर्लोक. And some commentators later also compare that when the अकार उपासना is done it should be identified with विश्व or विराट and when उकार उपासना is done it is identified with तैजसा or हिरण्यगर्भ and in मकार

उपासना it should be identified with प्राज्ञः or ईश्वर. Thus if a person practices अकार प्रधान ऊँकार उपासना - मनुष्यलोकम्, उकार प्रधान ऊँकार उपासना - सोमलोकम्, मकार प्रधान ऊँकार उपासना - ब्रह्मलोकम् and तद्द्वार क्रममुक्ति. This is going to be the topic in the following मन्त्रs, which we will see in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

मन्त्र 5.1 - 5.5

अथ हैनं शैब्यः सत्यकामः पप्रच्छ । स यो ह वै तद्भगवन्मनुष्येषु  
प्रायणान्तमोङ्कारमभिध्यायीत कतमं वाव स तेन लोकं  
जयतीति ॥ १ ॥

तस्मै स होवाच । एतद्वै सत्यकाम परं चापरं च ब्रह्म यदोङ्कारः ।  
तस्माद्विद्वानेतेनैवायतनेनैकतरमन्वेति ॥ २ ॥

In this section the student सत्यकाम asks पिप्पलाद about ॐकार उपासना and thus the whole section is going to deal with ॐकार उपासना which will lead to क्रममुक्तिः. And since ॐकार उपासना leads to क्रममुक्ति this also comes under वेदान्त topic alone because वेदान्त is dealing with मुक्ति, ॐकार उपासना also, at least indirectly, is going to give मुक्ति, therefore मुक्तिरूपफलसामान्यात् both comes under the same वेदान्त section. Whereas other types of उपासना cannot come under वेदान्त section because other types of उपासना leads to only अमुक्ति, i.e., संसार फलम्. They give स्वर्गलोक or any other worldly benefit. therefore, other उपासनाs come under the अपराविद्या whereas ॐकार उपासना also discussed under पराविद्या because it gives क्रममुक्तिः. And the teacher introduces the ॐकार and its glory in the second मन्त्र. The glory of ॐकार is that it stands for both अपरम्ब्रह्म and परम्ब्रह्म. So एतद्वै सत्यकाम परं चापरं च ब्रह्म. So it is a symbol for both परम् and अपरम् ब्रह्म. And since it is a symbol for both a seeker can make use of ॐकार for the attainment of both. So if a person wants अपरम् ब्रह्म then also he can use ॐकार, if he wants परम्ब्रह्म then also he can use

ॐकार. It is useful for both. That is what he said विद्वान् एतेन आयतनेन so through this very आयतनम्, आयतनम् means प्रतीकम्, प्रतीकम् means symbol, through this one symbol एकतरम् अन्वेति a person can get ऐक्यम् either with अपरम् ब्रह्म or with परम्ब्रह्म. So this is प्रतिज्ञारूपम् वाक्यम्. So, प्रतिज्ञारूपम् means what? A statement which has to be explained. So how ॐकार can take a person to अपरम् ब्रह्म and how ॐकार can take the परम्ब्रह्म, the details have not been given. He has only said अपरम् and परम्ब्रह्म can be reached through ॐकार. How, it is going to be explained in the following मन्त्रs. Therefore, from the third मन्त्र onwards the actual discussion, ॐकार उपासना begins. we will read.

### Verse No. 5.3

स यद्येकमात्रमभिध्यायीत स तेनैव संवेदितस्तूर्णमेव  
जगत्यामभिसम्पद्यते । तमृचो मनुष्यलोकमुपनयन्ते स तत्र  
तपसा ब्रह्मचर्येण श्रद्धया सम्पन्नो महिमानमनुभवति ॥ ३ ॥

Now here begins the ॐकार उपासना. Three types of ॐकार उपासना are going to be mentioned here. One is एकमात्र विशिष्ट ॐकार उपासनम् that is an ॐकार उपासनम् when a person concentrates on अकार alone. So a ॐकार उपासना in which a person concentrates upon, meditates upon एकमात्र only that is अकार only. And in the next मन्त्र he will talk about द्विमात्र विशिष्ट ॐकार उपासनम्, so in which a person does उपासना concentrating on two मात्रs only अकार-उकारौ and then finally he will talk about third type of उपासना when a person does a परिपूर्ण ॐकार उपासनम्. That is त्रिमात्र

विशिष्ट ॐकार उपासनम्. That is अकार उकार मकार all the three are employed. And then फलम् also vary. For the first उपासना मनुष्यलोकम्, for the second उपासना पितृलोकम्, for the third उपासना ब्रह्मलोकम्. Otherwise known as first उपासना gives भूलोकम्, second उपासना gives भुवर्लोक, third उपासना gives सुवर्लोकम्, सुवर्लोकम् standing for ब्रह्मलोक itself. So भूः भुवः सुवः. And in the first उपासना the फलम् is given by ऋग्वेद, for the second उपासना the फलम् is given by यजुर्वेद, for the third उपासना the फलम् is given by सामवेद. Thus all three-three will have to come. So the three वेदs take to three different लोकs according to three different मात्राs. Ok. And then further explanation also is given that is अकार represents विश्व or विशट, उकार represents तैजस or हिरण्यगर्भ and मकार represents प्राज्ञः or ईश्वर and therefore when अकार उपासना is done then he concentrates on विश्व, when उकार उपासना is done he concentrates on हिरण्यगर्भ and when मकार उपासना is done he concentrates on ईश्वर. Thus these three उपासनाs must be comparatively studied then alone it becomes clearer. Now we will go one after the another. सः यदि एकमात्रम् अभिधायीत. You have to supply the word ॐकारम्. एकमात्रम् ॐकारम् अभिधायीत. If a person meditates upon ॐकार consisting of एकमात्र only, बहुव्रीहि, एक मात्र यस्मिन् सः ॐकारः एकमात्रः ॐकारः. Then not only he does that उपासना and he wants to say to what extent the उपासना has to be done. See it is said in the उपासना शास्त्रम् that the culmination of उपासना is when the

उपासक completely gets absorbed in the उपास्यम्. Then alone the उपासना is supposed to be completed, then alone फलप्राप्ति will come. So if राम उपासना should reach its culmination I should do the उपासना where राम is उपास्य देवता and the उपासना must reach a stage where I have forgotten everything else the राम देवता alone is there, this alone in योगशास्त्र is called सविकल्प समाधि: and even that is not enough because when he reaches सविकल्प समाधि अवस्था also he has forgotten all other things, he is absorbed in राम देवता but still he is standing separate as उपासक and this सविकल्प समाधि should progress into निर्विकल्पक समाधि in which

ध्यातृध्याने परित्यज्य क्रमाद्ध्येयैकगोचरम् । ॥ पञ्चदशी १-५५

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Where he should become absorbed in the ध्येय विषय which they call as निर्विकल्पक समाधि. And this is called the उपास्य देवता साक्षात्कार. The word साक्षात्कार is used in उपासनाकाण्ड also, not only in ज्ञानम्, अहम् ब्रह्मास्मि is called साक्षात्कार. But in the उपासना section also there is something called साक्षात्कार. साक्षात्कार means निर्विकल्पक समाधि in which the उपासक is totally absorbed in the उपास्य where उपास्य उपासक भेद doesn't exist. And only then उपासना is supposed to be culminated and only then उपासना फलम् will be got. What is that? A person will go to राम or will get whatever be the देवता he is meditating. And here also the अकार उपासना is pointed out. In this अकार उपासना a person must get completely absorbed साक्षात्कार पर्यन्तम्

उपासना कर्तव्य that I said here. सः संवेदितः तेन will be taken out later and when the उपासक gets enlightened in the उपासना, gets absorbed in the उपास्य विषय because remember उपासना means the entire योगशास्त्र will come. सविकल्प समाधि, निर्विकल्पक समाधि all topics will come when उपासना topic comes. Whereas in the वेदान्त we don't give importance to सविकल्प or निर्विकल्पक समाधि in वेदान्त wisdom plays the important role, understanding plays the important role. Here we are talking about उपासना and therefore समाधि सविकल्प निर्विकल्पक etc., comes. Some people connect समाधि to वेदान्त ज्ञानम् which is not at all correct. In वेदान्त ज्ञानम् the सविकल्प निर्विकल्पक समाधि do not play the role there the शास्त्र प्रमाणम् plays the important role. In उपासना section alone the समाधि etc., plays an important role. So therefore सः संवेदितः भवति. And when he gets absorbed in the अकार विशिष्ट ऊँकारम् then what is the फलम्? तेन एव means तेन उपासनेन, तेन साक्षात्कार पर्यन्त उपासनेन – by that उपासना which had culminated in the absorption समाधि. What फलम् he gets? जगत्याम् अभिसम्पद्यते – the फलम् is that he will be getting again जन्म in this लोक. So the फलम् is पुनर्जन्म as मनुष्य himself. Or पुनर्जन्म in the भूलोक itself. So that means you can avoid lower जन्मs. So the फलम् of अकार विशिष्ट ऊँकार उपासना is he will not be reborn as animals, he will not be reborn as plants, he will not be reborn in अतल वितल सुतल रसातल महातल तलातल पातालाख्याः, so he will not be born

in the Netherlands, ok, lower worlds, ok he will not be born in the lower worlds, he will be again born in जगती. जगत्याम् means of भूलोके, पृथिव्याम्. जगत्याम् word came in ईशावस्योपनिषत् यत्किञ्च जगत्यां जगत् । Ok. When will he born a मनुष्य again? तूर्णम् एव. तूर्णम् एव means what? Immediately, without hanging here and there, you will be again born as a मनुष्य, he will be born again in भूलोक. Now this itself is explained clearly in the next line. तम् ऋचः मनुष्यलोकम् उपनयन्ते – so the ऋग्वेद which is the presiding deity of अकार because he has done अकार विशिष्ट उपासना and therefore अकार देवता ऋग्वेद is there and that ऋग्वेद देवता मनुष्यलोकम् उपनयन्ते takes into the मनुष्यलोक. So previously it was said भूलोक because in भूलोक also any other type of जन्म is possible and therefore the उपनिषत्, the teacher specifies in the भूलोकम् also he will be born as मनुष्यः. So ऋग्वेद takes him to मनुष्यलोकम्. Ok. But even after being born as a मनुष्य a person can lead a dirty, useless, अधार्मिक life can be led. Then what is the use of मनुष्य जन्म? So here he says, no, he will be born as a noble वैदिक मनुष्यः. सः तत्र तपसा ब्रह्मचर्येण श्रद्धया सम्पन्नः भवति – so there also being born as a मनुष्य he will be full of, he will be rich with all these things. What are they? तपस्. तपस् means discipline. So he will be following all the वैदिक धर्म and ब्रह्मचर्येण and he will also have ब्रह्मचर्यम्, again discipline, इन्द्रिय निग्रह, and also श्रद्धया, श्रद्धा means faith in the scriptures. In short he will be a noble, धार्मिक, religious

human being and being such an human being सः महिमानम् अनुभवति – he enjoys the glory of मनुष्य जन्म. मनुष्य जन्म becomes enjoyable when श्रद्धा तपस् ब्रह्मचर्यम् if they are there मनुष्यलोक is enjoyable, if these three things are not there the same मनुष्य जन्म becomes दुःखात्मकम् only. Ok. Then you may ask if श्रद्धा तपस् etc., are not there problem will not come, you may ask. Problems do come to such a person also because he is also a human being but these problems will not be problems for him because of the श्रद्धा etc., he has got a proper attitude, therefore he is insulated by this proper श्रद्धा etc. And therefore he enjoys मनुष्य जन्म. That is the advantage of a religious person. Religious person also suffers, irreligious person also suffers. But for an irreligious person suffering causes mental agony whereas for a religious person he has got the shock absorber. That is why it is said महिमानम् अनुभवति he enjoys the glory of मनुष्य जन्म. This is the first उपासना. So अकार विशिष्ट ॐकार उपासना is the साधनम् and the फलम् is मनुष्य जन्म प्राप्तिः and the means is ऋग्वेद. ऋग्वेद takes him to मनुष्य जन्म. Ok. Now come to the second ॐकार उपासना.

#### Verse No. 5.4

अथ यदि द्विमात्रेण मनसि सम्पद्यते सोऽन्तरिक्षं यजुर्भिरुन्नीयते सोमलोकम् । स सोमलोके विभूतिमनुभूय पुनरावर्तते ॥ ४ ॥

On the other hand यदि द्विमात्रेण. यदि द्विमात्रेण we have to read it as यदि द्विमात्रम्. Because in the previous मन्त्र it is एकमात्रम्. So in keeping with that here also it must be

द्विमात्रम्. तृतीया विभक्ति must be converted into द्वितीया विभक्ति इत्यर्थः. And then you have to supply ॐकारम् अभिधायीत. So which means the full sentence will read यदि द्विमात्रम् ॐकारम् अभिधायीत – if a person meditates on ॐकार consisting of द्विमात्रम् that is अकार and उकार. Then what is the फलम्? मनसि सम्पद्यते. Here मनस् represents the intermediary world. So previously जगत्याम् it was said which indicated भूलोक, now here मनसि represents the भुवर्लोक or सोमलोक or intermediary world. Ok. But how if you ask I will have to give a complicated explanation. In which dictionary is the mind said to be as intermediary world, you may ask. What is मनस्? मनस्. So how do you say intermediary world? So शङ्कराचार्य gives मनस् is स्वप्न प्रधान. Isn't it? जाग्रदवस्था is स्थूलशरीर प्रधान. In मनस् you get स्वप्न because स्वप्न is purely experienced by the mind alone and स्वप्न is supposed to be the intermediary world between जाग्रत् प्रपञ्च and सुषुप्ति प्रपञ्च and therefore मनस् indicates स्वप्न प्रपञ्च, स्वप्न प्रपञ्च indicates intermediary world. Or you can give an alternative explanation. मनस् has got the देवता of चन्द्रः, मनसो देवः चन्द्रमाः. And चन्द्र represents intermediary world, सोमलोकम् represents intermediary world. And therefore in short मनसि सम्पद्यते means he attains the intermediary world. Ok. Now that itself is explained farther. सः यजुर्भिः अन्तरिक्षम् सोमलोकम् उन्नीयते. अन्तरिक्षम् must be connected with सोमलोकम्. सः यजुर्भिः अन्तरिक्षम् सोमलोकम् उन्नीयते. So that उपासक is taken to the सोमलोक otherwise called

भुवर्लोक. And where is the सोमलोक? अन्तरिक्षम्, which is the intermediary world because भुवर्लोक is between भूलोक and सुवर्लोक and therefore अन्तरिक्षम् means अन्तरिक्षतम् सोमलोकम्. So he is taken to the intermediary world of सोमलोक. Through what? यजुर्भिः – through the यजुर्वेद देवता, which presides over उकार. Previously it was ऋग्वेद देवता which was presiding over अकार, now यजुर्वेद देवता presiding over उकार. Then what happens to him thereafter. सः सोमलोके विभूतिम् अनुभूय – so in that सोमलोक, which is known as अन्तरिक्षलोक, which is known as भुवर्लोक, which is known as पितृलोक these are all synonyms only. So in that पितृलोक or सोमलोक, विभूतिम् अनुभूय – he enjoys the glories and powers. Because remember going to सोमलोक is becoming a देवता and as a देवता lot of powers are there and that is why श्राद्धम् etc., are done because the पिता maybe a ordinary human being while living, the moment he becomes a departed soul, a पितृ देवता he bless us. And therefore we say विभूतिः. And that is why in तैत्तिरीय also ते ये शतमाजानजानां देवानामानन्दाः । etc., पितृs are put in a higher लोक with higher आनन्द also, we saw in ब्रह्मानन्द वल्ली. There afterwards what happens? पुनः आवर्तते.

ते तं भुवत्वा स्वर्गलोकं विशालं

क्षीणे पुण्ये मर्त्यलोकं विशन्ति । ॥ गीता ९-२१ ॥

they will have to come back. And incidentally you should remember the मार्ग also. What is the मार्ग? कृष्णगति. For उकार प्रधान or उकार द्विमात्र विशिष्ट ॐकार उपासना the

फलम् is कृष्णगति. कृष्णगति द्वारा सोमलोकम् प्राप्नोति तदनन्तरम् पुनरावर्तते. Ok. Now the second type of ॐकार उपासना is over. Now the third type is going to come. Now you can easily guess the third type. It must be त्रिमात्र. And what वेद is left out? सामवेद. And what गति is left out? शुक्लगति. And he will go to ब्रह्मलोक otherwise known as सूर्यलोक, otherwise known as सुवर्लोक, all these are synonyms. Ok. Now we will read.

### Verse No. 5.5

यः पुनरेतं त्रिमात्रेणोमित्येतेनैवाक्षरेण परं पुरुषमभिध्यायीत स तेजसि सूर्ये सम्पन्नः । यथा पादोदरस्त्वचा विनिर्मुक्त्यत एवं ह वै स पाप्मना विनिर्मुक्तः स सामभिरुन्नीयते ब्रह्मलोकं स एतस्माज्जीवघनात्परात्परं पुरिशयं पुरुषमीक्षते । तदेतौ श्लोकौ भवतः ॥ ५ ॥

So यः पुनः एतम् त्रिमात्रेण. So here also त्रिमात्रेण is there in तृतीया विभक्ति. We have to convert to द्वितीया त्रिमात्रम् ॐकारम्, you have to supply ॐकारम् अभिध्यायीत. So यः पुनः एतम् त्रिमात्रम् ॐकारम् अभिध्यायीत. So on the other hand that person who meditates upon त्रिमात्र विशिष्ट ॐकारः, that means full ॐकार इत्यर्थः. And that is what the teacher himself says, एतेनैव अक्षरेण – with the whole ॐकार अक्षर. एतेनैव means with the full ॐकार. So thus the one who meditates upon the पूर्ण ॐकार. So here what is the प्रधानम्? अकार उकार मकार is also included. In the अकार it

is identified with विराट्, in the उकार it is identified with हिरण्यगर्भ and in the मकार it is identified with ईश्वरः. That is said here परम् पुरुषम् अभिध्यायीत – as identical with the परम् पुरुषः. So परम् पुरुषः does not here means निर्गुणम्, परम् पुरुषः means of these three this is ईश्वरः, i.e., माया विशिष्ट ब्रह्म, समष्टि कारणशरीर विशिष्टम् ब्रह्म. So in the first one it was समष्टि स्थूलशरीर विशिष्टम् ब्रह्म, the second समष्टि सूक्ष्मशरीर विशिष्टम् ब्रह्म. here it is समष्टि कारणशरीर विशिष्टम् ब्रह्म. I am not explaining because I am taking for granted you are all old students, any new students are there I am sorry. Ok. परम् पुरुषम् अभिध्यायीत –those who meditates upon the highest सगुण ईश्वर. What is the फलम्? सः तेजसि सूर्ये सम्पन्नः – he attains the सूर्यलोकम्, which is तेजस्, effulgent. So for the first one जगत्याम् सम्पन्नः, for the second one मनसि सम्पन्नः, मनस् representing intermediary world and here सूर्ये सम्पन्नः means the highest world. That itself is explained. So next sentence will see later, dropping the next sentence will take the later portions. सः सामभिः ब्रह्मलोकम् उन्नीयते. सः – that उपासक, ब्रह्मलोकम् उन्नीयते – is taken to ब्रह्मलोक, otherwise known as सुवलोक, otherwise known as सूर्यलोक, which is the highest लोक. By which वेद? सामभिः – through the सामवेद देवता he is taken to ब्रह्मलोकम्. And what is the greatness of ब्रह्मलोकम्? In ब्रह्मलोक the पापs are supposed to be minimum, it is free from all the पापम्s, all the पापम्s means except the लेश all the पापम्s are gone in ब्रह्मलोक because higher the लोक lesser the

पापम्s. Therefore, the least पापम् is in what? ब्रह्मलोक. Total freedom from पापम् when? आत्मज्ञानेन. So here we are talking about उपासनम् and therefore remember by going to ब्रह्मलोक a person gets almost purity like gold and all they say, so therefore chemically pure gold is supposed to be 99.9999 percent that is ब्रह्मलोक. That is said here, सः पाप्मना विनिर्मुक्तः भवति – that person who goes to ब्रह्मलोक becomes free from all the पापs. So,

तपःश्रद्धे ये ह्युपवसन्त्यरण्ये

शान्ता विद्वांसो भैक्ष्यचर्या चरन्तः ।

सूर्यद्वारेण ते विरजाः प्रयान्ति

यन्नामृतः स पुरुषो ह्यव्ययात्मा ॥ मुण्डकोपनिषत् १-२-११ ॥

came in मुण्डकोपनिषत् just before परीक्ष्य लोकान्, ते विरजाः प्रयान्ति. विरजाः means the same idea, free from all the पापम्s. सः पाप्मना विनिर्मुक्तः भवति. ह वै is only अवधारणम्, emphasis. So definitely he becomes free from पाप. How? For that an example is given. What is that? Just as a snake gets completely freed from its skin, the skin belongs to the snake but once the snake grows out, once it has become sufficiently grown up, after sometime what happens, that skin which was closely connected with the snake gets completely detached from the snake, it is so totally detached that the snake can smoothly remove the skin without getting any wound or blood or anything like a dress it can remove. Similarly, now पापs are closely sticking to us, like a skin it is all over, all over it is there. But once we do उपासना and go to ब्रह्मलोक in fact,

while going to ब्रह्मलोक what are we doing, all these things are sloughed off, so it drops there down, similarly पादोदरः. पादोदरः means what? Snake. Because for snake what is the leg? उदरः एव पादः यस्य सः पादोदरः. So that for which the chest itself, the front portion of the body itself serves as feet is called पादोदरः. That's why it is called by other name उरगः. उरगात् गच्छति इति उरगः. So this snake त्वचा विनिर्मुच्यते – so just as it gets freed from its skin smoothly, effortlessly, without any strain or difficulty how the snake gets freed from its skin in the same manner the उपासक gets freed from the skin of पापम्, the पाप layers go away from him. ok. So therefore अकार विशिष्ट अंकारेण उपासना मनुष्य प्राप्तिः, उकार विशिष्ट अंकारेण or द्विमात्र विशिष्ट अंकारेण स्वर्गलोक or सोमलोक प्राप्तिः, and त्रिमात्र विशिष्ट अंकारेण ब्रह्मलोक प्राप्तिः. Ok. All these three लोकs come under अपरम् ब्रह्म or परम्ब्रह्म? All the three लोकs come under अपरम् ब्रह्म only, therefore through the three types of उपासना the highest you can reach is ब्रह्मलोक. Ok. What to do to get मुक्ति? Then we have to use the very same अंकार but not अंकार उपासना but अंकार मीमांसा विचार has to be done. Care of which उपनिषत्? Care of माण्डूक्य उपनिषत्. And once a person does अंकार विचार and knows the

अमात्रश्वतुर्थोऽव्यवहार्यः प्रपञ्चोपशमः शिवोऽद्वैत एवमोङ्कार आत्मैव ॥ माण्डूक्योपनिषत् १२ ॥

Thus the one who does अंकार analysis अंकार श्रवण मनन निदिध्यासनेन then he will attain मोक्ष. That is said here. Up

to ब्रह्मलोक is one sentence, there afterwards completely different topic. It is ॐकार विचार topic. सः – so that very same उपासक, who has reached ब्रह्मलोक practices what? ॐकार विचारेण, that is to be understood, ॐकार विचारेण – by the analysis of ॐकार, परात्परम् पुरिशयम् पुरुषम् ईक्षते – he comes to know the पुरुष, the परम्ब्रह्म, which is not अपरम् but which is the परम्, निर्गुणम्, निरुपाधिकम् ब्रह्म. And where is it available? पुरिशयम् – which is in the body itself as स्थूल सूक्ष्म कारण शरीरात् व्यतिरिक्तः पञ्चकोशातीतः अवस्थानत्रयसाक्षीः etc. So पुरिशयम्. And परात्परम् – which is beyond everything, which is beyond the beyond, परात्परम्. So first पर means the कारणम् that is माया or ईश्वर, even ईश्वर we can take and परात्परम् means ईश्वरात् अपि परम्, सगुण ईश्वरात् अपि परम् निर्गुण ईश्वरम्. And who is सगुण ईश्वरः? जीवघनात्. जीवघनात् means what? Who is समष्टि जीवः. So घनम् means dense, thickness, समष्टि. So who is beyond even the Lord, who is समष्टि जीवः. In short, निर्गुणम् ब्रह्म ईक्षते. So he comes to know the निर्गुण ब्रह्म. From where? From ब्रह्मलोक. And when he knows निर्गुणम् ब्रह्म in ब्रह्मलोक he will attain मुक्ति there, which we call as क्रममुक्ति. If you know the निर्गुणम् ब्रह्म here itself then we will call it सद्योमुक्ति. So therefore now what are the possibilities? Now two possibilities are there. That is in this लोक you have to do ॐकार विचार and get मुक्ति here itself. This is one option. And what is the second option? You have to do ॐकार उपासना. I don't have the brain to enquire therefore, I will do only

उपासना because you just require chanting ॐ, ॐ, ॐ. I will do ॐकार उपासना then I will go to ब्रह्मलोक. And in ब्रह्मलोक what should I do? ॐकार विचार I have to do and from ॐकार विचार I can get मुक्ति from ब्रह्मलोक, which we call as what? क्रममुक्ति. Therefore, either ॐकार उपासना plus ॐकार विचार or directly ॐकार विचार itself. Which is better? So therefore, पुरुषम् ईक्षते. With this the ॐकार उपासना topic is over and the teacher now wants to quote a supporting मन्त्र because this is a ब्राह्मणोपनिषत्. I have told you before this is a ब्राह्मणोपनिषत् therefore always ब्राह्मणोपनिषत् will take support from मन्त्र portion. So, तत् एतौ श्लोकौ भवतः. तत् means तस्मिन् अर्थे. So in this meaning. In which meaning? That ॐकार उपासना can lead to ब्रह्मलोक and from there to क्रममुक्ति through ॐकार विचार in this regard there is the following pair of मन्त्रs, following two मन्त्रs are there. Ok. We will see those two मन्त्रs in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

यः पुनरेतं त्रिमात्रेणोमित्येतेनैवाक्षरेण परं पुरुषमभिध्यायीत स तेजसि सूर्ये सम्पन्नः । यथा पादोदरस्त्वचा विनिर्मुच्यत एवं ह वै स पाप्मना विनिर्मुक्तः स सामभिरुन्नीयते ब्रह्मलोकं स एतस्माज्जीवनात्परात्परं पुरिशयं पुरुषमीक्षते । तदेतौ श्लोकौ भवतः ॥ ५ ॥

Three Types of ॐकार उपासना have been mentioned. So एकमात्रा उपासना द्विमात्रा उपासना and त्रिमात्रा उपासना and for each one of them the फलम् also has been mentioned. For एकमात्रा उपासना the फलम् is ऋग्भिः मनुष्यलोकम् उन्नियते, he is taken to मनुष्य जन्म once again by the ऋग् देवताs which are represented by the एकमात्रा that is अकारः. For the second द्विमात्रा उपासना the फलम् is यजुर्भिः सोमलोकम् उन्नीयते. So through the यजुर् देवताs the उपासक is taken to सोमलोक otherwise called पितृलोक through कृष्णगति that is understood. And for त्रिमात्रा उपासना which is nothing but पूर्ण ॐकार उपासना because चतुर्थ मात्रा will not come in उपासना context. चतुर्थ मात्रा will come only in the case of ज्ञानम्, वेदान्त context alone the तुरीयम् will come. In the उपासना context the highest उपासना possible is त्रिमात्रा विशिष्ट ॐकार उपासना and for this उपासना the फलम् was said to be सामभिः ब्रह्मलोकम् उन्नीयते through सामवेद देवताs he is taken to the ब्रह्मलोकम्. And in ब्रह्मलोक because of his extreme purity almost all sins are gone from the उपासक and in ब्रह्मलोक he enjoys आनन्द. And the example was given. यथा पादोदरः त्वचा विनिर्मुच्यते एवं सः उपासकः सर्वैः पाप्मभिः

विनिर्मुच्यते. So he becomes free from पापाs just as the snake becomes free of the skin effortlessly. That snake example is to show the effortlessness and totality because you don't see the sign of the previous skin at all. The new skin is as good as fresh one, there is no taint of the old skin. Thus effortless and total freedom from sins is indicated by this. The same example is given in बृहदारण्यक उपनिषत् also. But there it is for a ज्ञानि it is given,

तद्यथाहिनिर्ल्वयनी वल्मीके मृता प्रत्यस्ता ॥  
बृहदारण्यकोपनिषत् ४-४-७ ॥

So often they give the example of the snake skin for freedom from the पापाs. So thus through the उपासना he gets the highest benefit of ब्रह्मलोक. Through which गति? Here understood शुक्लगति द्वारा which is not mentioned here, it has been already discussed in first chapter. कृष्णगति and शुक्लगति. Ok. Not only he gets to ब्रह्मलोकम् there in ब्रह्मलोक he gets an opportunity for ॐकार विचारः where he comes to the तुरीयम् part of ॐकार which we saw in माण्डूक्योपनिषत् and he comes to निर्विशेष ब्रह्म साक्षात्कारः. And that is said in the last portion. सः एतस्मात् जीवधनात्परात्परं पुरिशयम् पुरुषम् ईक्षते. So he comes to recognize the pure ब्रह्मन् through वेदान्त विचारः, ॐकार विचारः. And how does he do? You have to understand ब्रह्माजि will be the teacher there. ब्रह्मणः उपदिष्टः सन् and in ब्रह्मलोक conditions also will be ideal. Therefore, ideal conditions, ideal teacher, your mind, everything is conducive

only problem is how to go to ब्रह्मलोक. Once you go it is ideal but reaching alone is difficult. Ok. And पुरुषम् ईक्षते तेन मुक्तो भवति. He becomes liberated from ब्रह्मलोक which we call as क्रममुक्ति and therefore, पूर्ण ऊँकार उपासनायाः फलम् क्रममुक्तिः. That is त्रिमात्रा विशिष्ट ऊँकार उपासनायाः फलम् क्रममुक्तिः, for एकमात्रा and द्विमात्रा उपासना क्रममुक्ति will not come only संसार फलम् will come. This point the teacher wants to highlight by quoting two ऋग् मन्त्रs. Which point? That पूर्ण ऊँकार उपासना gives क्रममुक्ति whereas the other two उपासना cannot give मुक्ति and therefore the most important उपासना is the third उपासना, the first two उपासनाs are unimportant. So for that he says तदेतौ तस्मिन् एतस्मिन् अर्थे क्रममुक्तिफलक ऊँकार उपासना अर्थे एतौ श्लोकौ the following 2 मन्त्रs are there, which the teacher is going to quote and conclude the fifth question, the answer to the fifth question. We will read मन्त्र number six.

### Verse No. 5.6

तिस्रो मात्रा मृत्युमृत्यः प्रयुक्ता अन्योन्यसक्ता अनविप्रयुक्ताः ।

क्रियासु बाह्याभ्यन्तरमध्यमासु सम्यक्प्रयुक्तासु न कम्पते ज्ञः ॥  
६ ॥

So this is the ऋग् मन्त्र quotation given by the अथर्वणवेद उपनिषत्. उपनिषत् belongs to अथर्वणवेद, the ऋग् मन्त्र quotation is given. So here he says if the ऊँकार उपासना is used as the first or second variety that is where each मात्रा is separately meditated upon so एकैकशः अकार

मात्रा उपासनम् or अकार उकार मात्रा उपासनम् thus when incomplete ॐकार उपासनम् is done the फलम् is going to be ephemeral. That is being said. Ephemeral means what? पुनरपि मनुष्य लोकम् he gets, which is definitely perishable only or he may go to सोमलोक, which also comes under perishable result, because

ते तं भुक्त्वा स्वर्गलोकं विशालं

क्षीणे पुण्ये मर्त्यलोकं विशन्ति । ॥ गीता ९-२१ ॥

Therefore, for अपूर्ण ॐकार उपासना the फलम् is ephemeral, finite, अनित्यम्. That is said here. तिस्रः मात्राः – so these three मात्राs. What are they? अकार उकार मकार, प्रयुक्ताः – when used separately, you have to supply एकैकशः. So when they are used not totally but independently, i.e., अकार मात्रम् or अकार उकार or उकार मात्रम् etc., so when they are employed incompletely, partially, one by one etc. Then what they will give? मृत्युमत्यः – they are all of finite results, they are all of final results alone. So मृत्यु literally means mortality, mortality means finitude. So when we say human beings are mortal, what does it mean? They are all finite in nature. So here मृत्युः अस्य अस्ति इति अत्याह अस्ति इति मृत्युमति. So मात्राः is स्त्रीलिङ्गम्. Therefore, मात्राः मृत्युमत्यः. These मात्राs can give only ephemeral results when they are used one by one independently. Whereas अन्योन्यसक्ताः अनविप्रयुक्ताः – so they become properly employed when they are mutually connected, अन्योन्यसक्ताः so when the three मात्राs are mutually connected as one whole ॐकार they become

अनविप्रयुक्ताः – they will be properly employed. So all the three मात्राs must be used together, they should not be separately used. So when they are wholly used they become Holy. Ok. अनविप्रयुक्ताः is a interesting word. See विप्रयुक्ताः means properly used, अविप्रयुक्ताः means improperly used, विप्रयुक्ता's opposite is अविप्रयुक्ताः, improperly used. अनविप्रयुक्ताः means not improperly used. What does it mean? Ok. Therefore, विप्रयुक्ताः means विशेषेण प्रयुक्ताः. विशेषेण means पूर्णतः प्रयुक्ताः, is proper employment of ॐकार. And अनविप्रयुक्ताः means not improper employment that means proper employment. Ok. Why do they use double negative? Remember whenever we use double negative emphasis is there. So when I say *tomorrow you come* it is one thing. *Tomorrow don't absent yourself* means definitely come. So when I want to emphasize your coming I use double negative. Don't be absent means come definitely. Similarly, not improperly used means definitely properly used. So, अनविप्रयुक्ताः तिस्रः मात्राः. It goes with मात्रा only. So these three मात्राs they are properly employed when mutually joined together. Ok. Why do you say they are properly employed? Because only when they are together employed the फलम् will be क्रममुक्ति, which is permanent result. So therefore it is called proper employment of ॐकार because in this alone a person gets the पूर्णफलम्, नित्यफलम्.

एकया याति अनावृत्तिम् अन्यया आवर्तते पुनः ॥ गीता ८-२६ ॥

अनावृत्तिफलम्, नित्यफलम् is attained only when they are used like that. That is said in the next line. What is proper employment the teacher himself explains. **सम्यक् प्रयुक्तासु** – when the three मात्राs are properly employed. In what? **क्रियासु**. Here क्रिया stands for meditation. ध्यानक्रियासु – in the meditation exercise. So in meditation when the three मात्राs are properly employed. What do you mean by proper employment? **बाह्य आभ्यन्तर मध्यमासु** – in all the three fields of जाग्रत् स्वप्न and सुषुप्ति. बाह्यम् means जाग्रत्, आभ्यन्तरम् means not स्वप्नम् but सुषुप्ति, मध्यम means that which is in between जाग्रत् and सुषुप्ति. What is that? स्वप्न. So, बाह्यम् – जाग्रत्, आभ्यन्तरम् – सुषुप्ति, मध्यम – स्वप्न in the three fields. Ok. When he says these three fields he indicates the अभिमानि देवताs of all these things. जाग्रत् अभिमानि देवता is called विराट्, the समष्टि; स्वप्न अभिमानि देवता, the समष्टि is called हिरण्यगर्भ and सुषुप्ति अभिमानि देवता, the समष्टि is called ईश्वर. That means when the ॐकार represents विराट् हिरण्यगर्भ and ईश्वर, the total. We have seen all these things in माण्डूक्य. अकार stands for वैश्वानर प्रथमपादः, उकार stands for हिरण्यगर्भ and मकार stands for ईश्वर. One is समष्टि स्थूलशरीर उपहित चैतन्यम् another is समष्टि सूक्ष्मशरीर उपहित or विशिष्ट चैतन्यम् and the third is समष्टि कारणशरीर विशिष्ट चैतन्यम्. Thus the one who makes use of ॐकार to meditate upon total ईश्वर, बाह्य आभ्यन्तर मध्यमासु, जाग्रत्स्वप्नसुषुप्ति अभिमानि देवतासु प्रयुक्तासु सत्सु – when they are used. What is the benefit he will get? **ज्ञः न कम्पते**.

झः means that उपासक. Here झः stands for उपासक. That उपासक will there afterwards न कम्पते will not at tremble at all. Trembling stands for fear. So there afterwards he does not know what is fear in life. Because सः मुक्तो भवति. क्रममुक्ति is indicated here.

अभयं प्रतिष्ठां विन्दते । ॥ तैत्तिरीयोपनिषत् २-७-१ ॥

न बिभेति कुतश्चनेति । ॥ तैत्तिरीयोपनिषत् १-९-१ ॥

गुरुणापि विचाल्यते ॥ गीता ६-२२ ॥

etc., we have seen. That means he becomes free from fear. Fear represents संसार and therefore he becomes a free from संसार. So thus liberation is the result of this proper employment of ॐकार. ॐकार उपासना फलम्. This is one ऋग् मन्त्र. And now comes another ऋग् मन्त्रs which also talks about the same idea.

### Verse No. 5.7

ऋग्भिरेतं यजुर्भिरन्तरिक्षं सामभिर्यतत्कवयो वेदयन्ते ।

तमोङ्कारेणैवायतनेनान्वेति विद्वान्यतच्छान्तमजरममृतमभयं परं चेति ॥ ७ ॥

So once again the two results are mentioned, that if it is incompletely used finite result, completely used infinite result. That is pointed out. ऋग्भिः एतम् अन्वेति. अन्वेति comes in the second line, that should be added here. ऋग्भिः एतम् अन्वेति so through ऋग् देवताs a person attains एतम् लोकम् that is मनुष्य लोकम्. When? When अकार उपासना is

done. So when ॐकारस्य अकार मात्रा उपासना is done, that is एकमात्रेण ॐकारम् ध्यायीत. So therefore, अकार मात्रा उपासना is done, then the फलम् is ऋग्वेदाभिः एतम् मनुष्य लोकम् अन्वेति गच्छति प्राप्नोति. Then यजुर्भिः अन्तरिक्षम् – so if he does द्विमात्रा उपासना then he gets अन्तरिक्ष लोकम् known as सोमलोक, भुवर्लोक etc. So first it is भूलोक, the second it is भुवर्लोक otherwise called सोमलोक otherwise called अन्तरिक्ष लोक that he अन्वेति. So, यजुर्भिः अन्तरिक्ष लोकम् प्राप्नोति. Then सामभिः यत् तत्. So, यत् तत् means that लोक. Which लोक? ब्रह्मलोक. So it is the farthest लोक, therefore तत् is used. So, यत् तत् ब्रह्मलोक रूप फलम् तत् सामभिः प्राप्नोति. When? When the त्रिमात्रा ॐकार is meditated upon. इति कवयः वेदयन्ते – thus the great ऋषिः know or recognize. इति is understood. इति कवयः वेदयन्ते. Here कवि means not poet, कवि means ज्ञानिनः, महर्षिणः, ऋषयः. So thus the ऋषिः recognize. And all these three results can be attained with with one ॐकार itself and therefore the teacher says तम् ॐकारेण एव आयतनेन अन्वेति – so with one ॐकार itself all these three types results can be acquired. It is three-in-one. So it is three-in-one, it can be employed for मनुष्यलोक, सोमलोक or ब्रह्मलोक. Therefore, तम्. तम् means what? त्रिविधम् लोकम्. So, त्रिविधम् अपि लोकम् – मनुष्य सोम ब्रह्म रूप त्रिविधम् लोकम्, ॐकारेण एव आयतनेन – with the one ॐकार symbol, आयतनम् means प्रतीकम्, आयतनम् means symbol. So taking the ॐकार symbol, अन्वेति विद्वान्. विद्वान् means उपासक. So उपासकः अन्वेति प्राप्नोति. And

not only that after attaining ब्रह्मलोक the very same ॐकार can be again employed, four- in-one, so again the ॐकार can be employed but here not as उपासना but as enquiry, विचारः and then the very same ॐकार will give निर्गुणम् ब्रह्म also मुक्तिफलम् also. That is said here. यत् तत् शान्तम् अजरम् अमृतम् अभयम् परम् च इति. अन्वेति we have to supply. So, परम्ब्रह्म च अन्वेति – he attains the परम्ब्रह्म, the निर्गुणम् ब्रह्म also, which is beyond ब्रह्मलोक, beyond ब्रह्मलोक means the Infinite result. Therefore परम् च अन्वेति. What? You should add ॐकारेण एव with the help of ॐकार itself a person can attain परम्ब्रह्म also. And what type of परम्ब्रह्म? That is described. यत् तत् शान्तम्. शान्तम् शिवम् अद्वैतम् चतुर्थम् मन्यन्ते स आत्मा स विज्ञेयः इत्युक्त प्रकारेण शान्तम् – that is ever tranquil, अजरम् – free from जरा, old age etc., अमृतम् – free from mortality and finally अभयम् – free from fear. So, परमपुरुषार्थभूतम्. Because if I say you will attain ब्रह्मन् you may say, so what? Ok. ब्रह्मप्राप्तिः फलम्, what is a great thing? So when we talk about some other thing a car will come we can immediately connect it there is आनन्द हेतुः and when I say video will come अधिक आनन्द हेतुः. So when we are telling the worldly things आनन्द हेतुत्वम् is immediately connected but if I say you will attain ब्रह्मन् you will ask what is the benefit. Not only that it is अशब्दम् अस्पर्शम्. Neither video nor audio, अशब्दम् अस्पर्शम् अरूपम्. Nothing is there in that you may say. Don't say that. शान्ति, ok, शान्ति is there, अजरम् is there, अमरम् is there, therefore in fact that

alone is परमपुरुषार्थभूतम्. To show that पुरुषार्थ this adjective has been given. Therefore, परमपुरुषार्थभूतम् परम्ब्रह्म अन्वेति प्राप्नोति. So with this the ऋग्वेद quotation is over and ॐकार उपासना topic also is over.

So this is a simple chapter in the sense that many questions are not there. In previous chapters and all four questions, five questions; all together only five questions are there, in that itself each student is asking four five etc., सत्यकाम was nice student, he did not give too many problems, he only asked one question if a person does ॐकार उपासना throughout the life and at the time of the death also what is the फलम् that he will attain. This was the straight and simple question and the teacher also did not complicate much, even though a little bit elaboration he did. His answer involved three points अकार मात्रा उपासना - मनुष्यलोकफलम्, उकार मात्रा उपासना - अन्तरीक्ष लोकफलम्, मकार मात्रा उपासना - ब्रह्मलोकफलम्. Therefore, I have nothing to give as special summary. So simple it is. So now we will go to the sixth and last question of the प्रश्न उपनिषत्. Ok. Only one point I wanted to mention. So since in the end the teacher is praising the त्रिमात्रा उपासना specially some commentators say that एकमात्रा उपासना and द्विमात्रा उपासना are really not taught at all. There is no तात्पर्यम् in that. This is only to glorify त्रिमात्रा उपासना, the एकमात्रा and द्विमात्रा उपासना are mentioned, it is only स्तुत्यर्थम् but the श्रुति does not expect any person to practice this two उपासनाs. But then

why it is said? To glorify the superiority of the other one these two are mentioned, really speaking there is no तात्पर्यम् therefore first two उपासना are स्तुतिभूतम् the third उपासना alone is the main teaching. Therefore, the first two उपासना are not included as the primary teaching. Ok. We will read the first मन्त्र of the next chapter.

## Verse No. 6.1

अथ हैनं सुकेशा भारद्वाजः पप्रच्छ । भगवन्निहिरण्यनाभः कौसल्यो  
 राजपुत्रो मामुपेत्यैतं प्रश्नमपृच्छत षोडशकलं भारद्वाज पुरुषं  
 वेत्थ । तमहं कुमारमब्रवं नाहमिमं वेद यद्यहमिममवेदिषं कथं ते  
 नावक्ष्यमिति, समूलो वा एष परिशुष्यति योऽनृतमभिवदति  
 तस्मान्नार्हाम्यनृतं वक्तुम् । स तूष्णीं रथमारुह्य प्रवव्राज । तं त्वा  
 पृच्छामि क्वासौ पुरुष इति ॥ १ ॥

So अथ. अथ means what? Thereafter. Whereafter? After answering the question of सत्यकाम and now comes the sixth and last student. There were only six students and he happens to be the final interview. And who is he? भारद्वाजः सुकेशा. In fact, in the first chapter when the six students were enumerated his name came first. So the question order is reversal of the first. सुकेशा भारद्वाजः in that order it came. So the first student asked the last question, the second student asked the fifth question, now comes the first student who is called सुकेशा otherwise भारद्वाजः, two names one student remember. एनम्. To the same person. Therefore, एनम् means पिप्पलादम् गुरुम्. पप्रच्छ – he asked the question. He does not directly ask the question but he is quoting incident that happened to him. And what is that incident? Once upon a time, it seems this सुकेशा himself was approached by a prince. So सुकेशा the student himself was approached by a prince. What prince? The name is given here. हिरण्यनाभः कौसल्यः राजपुत्रः, so हिरण्यनाभः कौसल्यः. हिरण्यनाभः is the

name, कौसल्यः means कोसला देशवासि. कौसल्यः. कौसल्या also is राम's mother from कोसला देश. The only thing is कौसल्या स्त्रीलिङ्गम्, here कौसल्यः पुल्लिङ्गम् that is only difference. And who was he? राजपुत्रः, who was the son of a king, a prince, क्षत्रिय वंश. माम् उपेत्य – approached me and एतम् प्रश्नम् अपृच्छत – asked the question which I am going to ask you now. एतम् means what I am going to ask that question he asked me. So एतम् प्रश्नम् अपृच्छत. And भगवन्. भगवन् is what? He is addressing, सुकेशा is addressing पिप्पलाद, हे भगवन्. All these indicate the attitude. Whenever that भगवन् etc., comes it indicates how the गुरु is kept in respect. Ok. What did he ask? Now we are going to get quotation within quotation. Already सुकेशा is talking and now सुकेशा is putting within quotation what the prince asked. Now the prince is asking सुकेशा what? षोडशकलम् भारद्वाज पुरुषम् वेत्थ – so हे भारद्वाज! भारद्वाज is the student of पिप्पलाद here. So हे भारद्वाज! षोडशकलम् पुरुषम् – so the पुरुष known as षोडशकलः, the sixteen parted पुरुष, पुरुष with sixteen कलाs. कला means part, अवयव etc. षोडश अवयवम् पुरुषम्, षोडश भागम् पुरुषम्. वेत्थ – do you know? So thus the prince asked सुकेशा. So which means सुकेशा himself was a ब्रह्मचारि, who was in the forest or some place, who was already learning the scriptures, who was very well informed person and that is why the prince chose to ask him. But to his dismay he found that even though he had studied a lot of scriptures षोडशकल topic happens to be unknown to him. Because remember

अनन्तशास्त्रं बहु वेदितव्यं अल्पश्च कालो बहवश्च विघ्नाः ।  
यत्सारभूतं तदुपासितव्यं हंसो यथा क्षीरमिवाम्बुमिश्रम् ॥  
महासुभाषितसंग्रह ॥

That too especially in our tradition पुराणs, श्रुति, स्मृति, उपनिषत्, so much struggle is there. अनन्तशास्त्रं बहु वेदितव्यं अल्पश्च कालः so all these duties all of them having left all of them, the time itself is limit अल्पश्च कालः and in that also बहवश्च विघ्नाः headache will come, stomach pain, something or the other. Therefore, what can we do? यत्सारभूतं तदुपासितव्यं. Thus the शास्त्र is great and therefore, सुकेशा himself did not know what this षोडशकल is. Ok. Then what we are doing? So after all he doesn't know he is very clear, that is why he is asking and not only that I have already learnt something and very fact that some people are asking questions means I am in a higher pedestal that means my ego is bigger than the other person. So when I have already studied something and when already people have recognized me as a knower then they general tendency will be what very difficult to say I don't know it requires a tremendous humility. See a man who doesn't know anything so he will say I don't know but the one who knows a little it becomes a very difficult thing to say I don't know and the second thing is it requires a tremendous intellectual honesty also. Because, if I am a sincere person I should know with how much sincerity the other person is asking therefore I have no right to mislead him at all. And therefore this सुकेशा was in a fix now but he says

I didn't have any problem. I said I don't know पुरुषः. Therefore, he says तम् अहम् कुमारम् अब्रुवम्. तम् कुमारम् means that prince, that is हिरण्यनाभ. So तम् हिरण्यनाभम् कुमारम् अहम् अब्रुवम्. What did I say? न अहम् इमम् वेद – I do not know this षोडशकल पुरुषः. And the worst thing is the other person doesn't accept it. So you are not telling, you are avoiding, you think that I am not fit to learn, so therefore the other person doesn't accept because the other person has got so much respect to सुकेशा that he cannot imagine that सुकेशा can be ignorant. This is what we think. Any person who knows a little bit more and we definitely put him in such a higher pedestal that we think that our गुरु is सर्वज्ञः, need not be our गुरु knows more than us, he need not be सर्वज्ञ at all and therefore the prince is not ready to accept. Therefore, he says no, no, no, you know and you are still telling, you are trying to avoid some secret, there is something you should tell. So then he says यदि अहम् इमम् अवेदिषम् – if I had known this षोडशकल पुरुषः, कथम् ते न अवक्ष्यम् – why I would not have told you, I would have certainly told you willingly, there is no reason for me to hide. It is not a royal secret. So it is not a secret thing, there is nobody going to suffer out of it, therefore I can happily reveal this there is no reason for me to hide. And therefore न अवक्ष्यम्. And not only that he says there is another reason. And what is that? Telling a lie is a very very very very big thing. He says समूलः वा एषः परिशुष्यति यः अनृतम् अभिवदति – so the one who tells a lie -

there is no small or big lie, lie is lie. Therefore यः अनृतम् अभिवदति सः समूलः परिशुष्यति – he is completely destroyed along with his roots. So शङ्कराचार्य writes ‘इहलोकपरलोकाभ्यां विच्छिद्यते विनश्यति’ इहलोकपरलोकसुखम् तस्य विनश्यति. He cannot get इहलोकपुरुषार्थs or he cannot get परलोकपुरुषार्थs. And therefore सत्यम् should be told, असत्यम् should not be told at all. So यः अनृतम् अभिवदति सः समूलः परिशुष्यति. So, from this story पिप्पलाद gets an important hint from सुकेशा. And what is that hint? So since सुकेशा said that I told हिरण्यनाभ. So पिप्पलाद is the main teacher now knows about सुकेशा very well because सुकेशा tells that I did not tell a lie to him, that means पिप्पलाद knows सुकेशा had right values of life,

अमानित्वमदम्भित्वमहिंसा क्षान्तिरार्जवम् ।

आचार्योपासनं शौचं स्थैर्यमात्मविनिग्रहः ॥ गीता १३-७ ॥

That means the student is a qualified student, वेदान्त will bless only when these values are there. And that is why in the thirteenth chapter values were themselves called ज्ञानम्. Because study of scriptures minus values is as good as अज्ञानम्. Study of scriptures with values alone can be called ज्ञानम्. And therefore सत्यम्, असत्यम् plus ब्रह्मज्ञानम् cannot go. Similarly, all others also. Thus here सत्यम् is highlighted very much. And the reason I have talked about before also, in the केनोपनिषत् the word came सत्यम्

तसै तपो दमः कर्मेति प्रतिष्ठा वेदाः सर्वाङ्गानि सत्यमायतनम्  
॥ केनोपनिषत् ४-८ ॥

सत्यम् was said to be the abode of ब्रह्मज्ञानम्. And in the मुण्डकोपनिषत् we saw

सत्यमेव जयते नानृतं

सत्येन पन्था विततो देवयानः । ॥ मुण्डकोपनिषत् ३-१-६ ॥

Etc. So in that context I have already discussed. The idea is this. सत्यम् as value means what? Speaking the truth. It is a value at the speech level and there is another सत्यम्. And what is that सत्यम्? सत्यम् ज्ञानम् अनन्तम् ब्रह्म, that is also सत्यम्. So सत्यम् as ब्रह्मन् and सत्यम् as the truthful speaking, यथार्थ कथनम्, यथार्थ भाषणम्. In that सत्यम् ब्रह्म is called पारमार्थिक सत्यम्, truthful speech is called व्यावहारिक सत्यम्. Where does this truth speaking come? In the व्यावहार. In पारमार्थिक there is no speech at all.

यतो वाचो निवर्तन्ते । अप्राप्य मनसा सह । ॥ तैत्तिरीयोपनिषत् २-४-१ ॥

Therefore, speaking truth is called व्यावहारिक सत्यम्, ब्रह्मन् is called पारमार्थिक सत्यम्. Now what we want to say is if पारमार्थिक सत्यम् has to be attained, we should first start with व्यावहारिक सत्यम्. When not having व्यावहारिक सत्यम् itself from where does the पारमार्थिक सत्यम् come. And therefore without व्यावहारिक सत्यम् पारमार्थिक सत्यम् cannot be attained at all. Therefore, व्यावहारिक सत्यम् becomes an important value to attain पारमार्थिक सत्यम्. So, therefore here a very strong word is used even in the other उपनिषत्s like this it has not been used. What is being said is समूलम्, so therefore, with roots this person will perish if he

tells a lie. So you can imagine how much importance is given to सत्यम्. That means we can sacrifice anything for the sake of सत्यम्. So therefore there is no question of for the sake of money can I tell a lie or for the sake of family can I tell a lie, for the sake of country can I tell a lie, there is no such question even मरणम् is going to come सत्यम् should not be given up. That is the idea here. समूलः वा एषः परिशुष्यति. तस्मात् न अर्हामि अनृतम् वक्तुम्. Who is saying all these things? सुकेशा is telling. So therefore I cannot tell you a lie and just explain some षोडशकल, taking some कल and explaining I cannot do that, therefore I openly accept my ignorance. Then what happens? हिरण्यनाभ was disappointed, all the way he has come. Therefore, सः. सः means सः हिरण्यनाभः, क्षत्रियः राजकुमारः तूष्णीम् – he could not comment. So therefore silently. So one side he feels like appreciating because the other person told the truth, at the same time he is disappointed because he did not get the answer. Therefore, he didn't know whether to be happy or unhappy. Therefore best thing is what? मौनम्. Therefore, तूष्णीम् – quietly, silently, रथम् आरुह्य – since being a prince he got into that Mercedes Benz, so therefore रथम् आरुह्य प्रवव्राज – he went away. प्रवव्राज here it means he went away. प्रवव्राज has got another meaning also, which means सन्न्यास. Because that is also going away from home, leaving home. Here also it is used as a simple sense of leaving the place. Ok. Then पिप्पलाद will be wondering why are you telling all these stories. So now सुकेशा comes to the

topic. Now I want to ask you what that षोडशकल is which he asked me. Therefore तम् षोडशकल पुरुषम् यम् हिरण्यनाभः मह्यम् पृष्टवान् तम् षोडशकल पुरुषम् त्वा पृच्छामि – I am asking you. Ok. What do I ask? क्व असौ पुरुषः इति – where is that षोडशकल पुरुषः? I have seen so many पुरुषs but where is this षोडशकल पुरुषः? ब्राह्मण पुरुष I have heard, क्षत्रिय पुरुष I have heard, वैश्य पुरुष I have heard but षोडशकल पुरुषः I have not seen at all, where is that person available? क्व असौ पुरुषः इति, इति must be connected with first line सुकेशा भारद्वाजः पप्रच्छ. Thus after narrating this incident सुकेशा asked the question. And now he is going to answer, पिप्पलाद is going to answer the षोडशकल. Those details we will see in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

अथ हैनं सुकेशा भारद्वाजः पप्रच्छ । भगवन्निहिरण्यनाभः कौसल्यो राजपुत्रो मामुपेत्यैतं प्रश्नमपृच्छत षोडशकलं भारद्वाज पुरुषं वेत्थ । तमहं कुमारमब्रवं नाहमिमं वेद यद्यहमिममवेदिषं कथं ते नावक्ष्यमिति, समूलो वा एष परिशुष्यति योऽनृतमभिवदति तस्मान्नाहर्म्यनृतं वक्तुम् । स तूष्णीं रथमारुह्य प्रवव्राज । तं त्वा पृच्छामि कवासौ पुरुष इति ॥ १ ॥

The sixth and last question is being asked by सुकेशा otherwise known as भारद्वाजः. Before asking the question narrate an incident in which a prince known as हिरण्यनाभ is approaching सुकेशा, the student and he is asking for the knowledge of षोडशकल पुरुष and सुकेशा informs him that 'I do not know about this पुरुष' and the prince is turned back and now सुकेशा has approached the teacher पिप्पलाद and he is asking for the same question, i.e., the षोडशकल पुरुष. What is the purpose of this narration we should know. The student could have directly asked 'I want to learn about the षोडशकल पुरुष', why should he talk about the previous incident, 'somebody came and asked me, I could not give the answer, I turned him back and now I want to know,' why all this excesses if you ask, we give two तात्पर्यम्, two ideas for this story.

And one is to teach the value of सत्यम्. So when a person doesn't know the answer he must be honest enough to accept his ignorance instead of giving a doubtful answer or a

wrong answer. So thus the value of सत्यम् is highlighted in this story.

And the second thing is the सुकेशा भारद्वाजः, who is a very learned person, who was approached by a prince, such a भारद्वाज himself doesn't know about षोडशकल पुरुषः which indicates that this is a rare knowledge, it is not that widely known because सुकेशा, the student who was very popular at that time, who was approached by the prince, even he did not know the answer. Therefore, the rareness of the wisdom is indicated

आश्चर्यवत् पश्यति कश्चित् एनम् ॥ गीता २-२९ ॥

श्रवणायापि बहुभिर्यो न लभ्यः शृण्वन्तोऽपि बहवो यं न विद्युः ॥  
कठोपनिषद् १-२-७ ॥

राजविद्या राजगुह्यम् ॥ गीता ९-२ ॥

तं दुर्दर्शं गूढमनुप्रविष्टं ॥ कठोपनिषत् १-२-१२ ॥

that rareness is indicated here. Finally, the student asks the question क्व असौ पुरुषः इति. असौ पुरुषः means षोडशकल पुरुषः क्व वर्तते. क्व means what? कुत्र. कुत्र means what? Where. So he is asking this question as though he already knows what this पुरुष is. In fact, really the question must be कः असौ पुरुषः. Who is that षोडशकल पुरुषः must be the first question. And thereafter alone क्व असौ वर्तते question can come. So where is your son, suppose I have to ask, first I should know that you have a son. And then only I can ask where he is. अस्तित्वज्ञानान्तरम् एव आधारज्ञान प्रश्न

सम्भवति. So, therefore we have to supply two questions. That is कः असौ पुरुषः? Who is that षोडशकल पुरुषः? And where is that षोडशकल पुरुषः? That is the question. Now पिप्पलाद the teacher is going to answer. मन्त्रs number two.

### Verse No. 6.2

तस्मै स होवाचेहैवान्तःशरीरे सोम्य स पुरुषो यस्मिन्नेताः षोडश कलाः प्रभवन्तीति ॥ २ ॥

तस्मै. So तस्मै भारद्वाजाय शिष्याय विधिवत् उपसन्नाय सत्यसन्धाय ज्ञान अर्हाय शिष्याय इत्यर्थः. So to that student who has approached the गुरु properly and who is सत्यसन्धः, very truthful and who deserves the knowledge of ब्रह्मविद्या to such a qualified student तस्मै भारद्वाजाय शिष्याय. Remember मुण्डकोपनिषत्

तस्मै स विद्वानुपसन्नाय सम्यक्

प्रशान्तचित्ताय शमान्विताय ।

येनाक्षरं पुरुषं वेद सत्यं प्रोवाच

तां तत्त्वतो ब्रह्मविद्याम् ॥ मुण्डकोपनिषत् १-२-१३ ॥

So there शङ्कराचार्य comments that when a student is a deserving student no teacher can deny the knowledge, whatever be the difficulty the teacher has to impart the wisdom to a deserving student. “आचार्यस्याप्ययमेव नियमो यन्न्यायप्राप्तसत्तिष्ठयनिस्तारणमविद्यामहोदधेः” –

मुण्डकोपनिषद्भाष्यम्. आचार्यस्योऽपि अयम् नियमः न्यायप्राप्त शिष्यम् न परिहरेत्. A शिष्य who has approached properly should not be refused, denied of that knowledge. And

therefore सः पिप्पलादः गुरुः तस्मै भारद्वाजाय उवाच. किम् उवाच? इहैव एषः पुरुषः सौम्य. सौम्य is oh pleasing one. Just patting the student. Because पिप्पलाद is a very great sage and when you approach a very great person because of the awe, because of the extraordinary respect there will be fear involved in him and when there is fear you cannot listen to properly, therefore the teacher always makes the student relaxed by such nice addresses. हे सौम्य! be relaxed, don't be tensed, don't be afraid of me, I won't swallow you, even if you ask a wrong question doesn't matter, everybody has the same problem. In front of a big audience if I ask a wrong question and cut a sorry figure, so many people are afraid. So teacher says don't be afraid. So therefore, सौम्य. सोमवत्, सोमतुल्यः, सोम is the moon. The moon is supposed to be very pleasing. Therefore the one who has got a charming form like that of a moon. हे सौम्य इहैव सः पुरुषः वर्तते. So, इहैव means अस्मिन् शरीरे एव, so हृदयगुहायाम्,

यो वेद निहितम् गुहायाम् परमे व्योमन् ॥ तैत्तिरीयोपनिषदत् २-१-१ ॥

In the हृदय गुहा as the very 'I' the awareness, as the very अपरोक्ष अहम्, अपरोक्षत्वेन यः नित्यम् उपलभ्यते प्रतिबोधविधितत्वेन यः उपलभ्यते सः एव पुरुषः यः त्वया पृष्ठः. So therefore the first job that he does is that the पुरुषः, the परम्ब्रह्म is not an object at all, the परम्ब्रह्म happens to be the very subject. Therefore, it is as good as a महावाक्यम्. So, सर्वगम् ह्येतत् ब्रह्म, अयमात्मा ब्रह्म as it was said in माण्डूक्य

similarly इहैव शरीरे means in the body, अन्तः indicates in the हृदयम्. But this should not create a confusion. If you say ब्रह्मन् is within the body, within the हृदयम् then the idea of limitation may come. So, we should remember when the teacher says ब्रह्मन् is in the अन्तःकरण, it does not mean ब्रह्मन् is present in the अन्तःकरण, it means ब्रह्मन् is manifest in the अन्तःकरण जीव रूपेण. उपलब्धिस्थानम् इत्यर्थः. न तु “कुण्डबदरवत्” शङ्कराचार्य writes, it is not like there are fruits within a pot or a jug I say it means fruit is only within it is not outside, it is not like that, it is like telling आकाशः घटस्य अन्तः वर्तते इतिवत्, it is available within the pot, outside also it is available. But to recognize the परम्ब्रह्म we have to take recourse to our अन्तःकरण. तत्रैव.

सदा सर्वगतोऽप्यात्मा न सर्वत्रावभासते ।

बुद्धावेवावभासेत स्वच्छेषु प्रतिबिम्बवत् ॥ आत्मबोधः १७ ॥

यद्यपि आत्मा सदा सर्वगतः अस्ति तथा अपि सर्वत्र न अवभासते, it is not manifest everywhere, बुद्धौ एव अवभासेत. Like what? स्वच्छेषु प्रतिबिम्बवत् just as a reflection comes in a clean surface. Similarly, चित् manifests in अन्तःकरणम्. Therefore it is said अन्तः पुरुषे. So with this the first question is answered. The first question means here वव असौ पुरुषः. I said we have to supply another question also. कः असौ पुरुषः. Earlier वव असौ. वव means where. Now the second implied question is कः असौ पुरुषः – who is this षोडशकल पुरुषः? And that पुरुष has to be revealed, which is the topic of

following portion. For वव असौ पुरुषः has small answer. इहैव अन्तःशरीरः कः असौ पुरुषः is the rest of the sixth chapter.

Now the student has made a statement षोडशकलः पुरुषः. In this very statement there is a problem. Here the word पुरुषः means ब्रह्मन्. पुरुषः does not mean a male. Here पुरुषः means पूरयति सर्वम् इति पुरुषः परम्ब्रह्म. And षोडशकलः means what? षोडश means sixteen, कलः means part or limb, अवयवम् इत्यर्थः. And षोडशकलः means षोडश कलाः यस्मिन् सः षोडशकलः – the one who is endowed with sixteen limbs. The sixteen parted ब्रह्मन्, the sixteen limbed ब्रह्मन्. Ok. What is the problem in this? षोडशकल पुरुषः is good only? Just as our local पुरुषs have got limbs, हस्तपाणिपादादिवत् पुरुषस्यापि अवयवाः सन्तु इति चेत्. न, it cannot be so because the उपनिषत् reveals ब्रह्मन् as निरवयवम्.

दिव्यो ह्यमूर्तः पुरुषः स बाह्याभ्यन्तरो ह्यजः ।

अप्राणो ह्यमनाः शुभ्रो ह्यक्षरात्परतः परः ॥ मुण्डकोपनिषत् २-१-२ ॥

So in मुण्डकोपनिषत् it was said that परम्ब्रह्म is निरवयवम् or निष्कलम्. What is निष्कलम्? निर्गताः कलाः यस्मात् सः निष्कलः and if you say षोडशकलः it will be what? सकलः. So the student is asking about सकल पुरुषः whereas the fact is the पुरुष is निष्कलः. Therefore, the teacher will have to take care of this misconception. And therefore, the teacher wants to talk about निष्कलः पुरुषः here afterwards first. And he will justify the षोडशकल somehow. And how that name

comes he will tell later. And he is going to reveal निष्कलः पुरुषः. So I am going to use the word निष्कलम् here afterwards often, remember the meaning. निष्कलम् means what? That which is free from all limbs, निखयवम्, रूपरहितम्, अमूर्तम् etc. How to reveal निष्कलम् ब्रह्म is the question. How can the teacher reveal निष्कलम् ब्रह्म because it is not available for objectification.

न तत्र चक्षुर्गच्छति न वाग्गच्छति नो मनः । न विद्मो न विजानीमो । ॥ केनोपनिषत् १-३ ॥

So the eyes do not go there, the words do not go there, the intellect cannot go there, when सर्वप्रमाण अगोचरम् तत् then that ब्रह्मन् is beyond the scope of all प्रमाणम्s, the teacher cannot use ordinary methods to reveal that ब्रह्मन्. So then what he has to? Use extraordinary method. Some other method he should use and that method alone is popularly known as अध्यारोप अपवाद न्यायः. In the मुण्डकोपनिषत् I have elaborately discussed, this is only a revision session.

अध्यारोप-अपवादाभ्याम् निष्प्रपञ्चम् प्रपञ्च्यते ।

शिष्याणाम् सुख बोधार्थं तत्त्वज्ञैः कल्पित क्रमः ॥

So अध्यारोप अपवाद method is used so that the teacher can also teach, the student can also understand. So this methodology is called सम्प्रदाय, which has been there from अनादि परम्परा. And what is the method? Four steps I have talked about in मुण्डकोपनिषत्. What is that?

i) The first step is introduce the world itself as a कार्यम्, a product, an effect. Introduce the world itself as an effect, a कार्यम्. So this itself is a very difficult thing because you can never talk about the world as an effect because the material world, according to our experience, is eternal. Isn't it? Even according to scientists matter cannot be produced or destroyed and therefore the material world must have been always there, in one form or the other. They may say it was in an energy form or dot form. There was a big bang came into the world, whatever it might be everybody thinks that the world of matter is always there. Therefore the first job of the scriptures is to say that the material universe, the matter is a कार्यम्. The जडप्रपञ्चः is कार्यम्. This is the first step.

ii) Then what is the next step? Once you say the world is a कार्यम् then what will be next automatic question? यदि इदम् जगत् कार्यम् स्यात् तर्हि यत्किञ्चित् कारणम् तस्य वक्तव्यम् वर्तते. For this कार्य प्रपञ्चः there must be a कारणम्. Therefore, the second step is introduction of the कारणम्, which people do not know at all. Because all people are involved in what कार्य प्रपञ्च only. Whether it is biology or zoology or botany or medicine or astrology or astronomy all the sciences are dealing with the material universe, therefore the scripture have to introduce something which is other than the material universe and which happens to be the cause of the material universe and that is the कारणम्. And the scriptures introduces the कारणम् as सत्यम् ज्ञानम् अनन्तम् ब्रह्म. So

what is relevant is the word ज्ञानम्. The Consciousness, the चैतन्यम् is introduced as the cause of matter. So this is also a shocking revelation because according to the scientists it is the matter which is fundamentally there and the matter because of certain reactions and configuration by mistake formed into a cell or something and then came unicellular organism, Consciousness and all. Therefore, what they think is Consciousness is a product of matter. So what was there originally? Matter. There afterwards life or Consciousness came out of it. So that is what they think but the scriptures reverse the whole process and say that चैतन्यम्, ज्ञानम् is the cause चैतन्यम् रूपम् ब्रह्म जड प्रपञ्चस्य कारणम् अस्ति. This is the second step introduction of कारणम्. And the first and second step put together is called अध्यारोपः or सृष्टि. To tell it in short it is सृष्टि. So सृष्टि or अध्यारोपः is introducing the effect and the cause, in whatever order it maybe. I have put in a particular order, the उपनिषत् may put in a different order. Because in तैत्तिरीय the order is different. First कार्यम् and then कारणम् has been said. But in भृगुवल्ली the order is different

यतो वा इमानि भूतानि जायन्ते । येन जातानि जीवन्ति । यत् प्रयन्त्याभिसंविशन्ति । तद्विजिज्ञासस्व । तद् ब्रह्मेति । ॥  
तैत्तिरीयोपनिषत् ३-१-१ ॥

There from कार्यम् to कारणम्. The order may be different in different उपनिषत्s. Ok.

iii) Now what is the third step? The third step is this. So I should show that कार्यम् does not have an existence separate from the कारणम्. कारणम् व्यतिरिक्तेन कार्यम् नास्ति. So therefore once I say that the कार्यम् doesn't have an existence of its own what am I doing, I am negating the very कार्यम् itself as non-existent different from the कारणम्. Therefore कार्य निषेधः is the third step. कार्य निषेधः, matter is negated, there is no matter different from Consciousness. Consciousness व्यतिरिक्त चैतन्यम् व्यतिरिक्त जड प्रपञ्चो नाम कश्चित् नास्त्येव. कार्य निषेधः is the third step.

iv) Then what is the fourth step, do you remember? So once कार्यम् is negated, the कारणम् cannot enjoy the status of कारणम् itself. Because कारण, the name is relative name, it is there only as long as the कार्य बुद्धि is there. यावत् कार्य बुद्धिः तिष्ठति तावत् कालम् एव कारण बुद्धिः स्यात् कार्य बुद्धौ निषिद्धायाम् तस्याम् कारण बुद्धिः अवश्यम् निषिद्धा स्यात्. So once कार्य बुद्धि is negated, here we need to be careful, we should not say कारणम् has been negated because if you negate कार्यम् and कारणम् what will happen? शून्यवाद प्रसङ्गः. Remember it will end up in शून्यवाद. If you negate कार्यम् but you don't negate कारणम् but if you negate the कारण status of चैतन्यम् and therefore what is left out is कार्य कारण विलक्षणम् शुद्धम् चैतन्यम् एव अवतिष्ठते. So the fourth step is what? कारणस्य कारणत्व निषेधः. The कारणत्व status is negated from कारणम्. Then what is left out? अकारणम् चैतन्यम् is left out. What about कार्यम्? That has gone

already. Therefore, अकारणम् चैतन्यम्, कार्य कारण व्यतिरिक्त चैतन्यम्, तुरीयम् चैतन्यम्, do you remember माण्डूक्य, विश्व तैजस प्राज्ञः all of them are gone. That alone is left out. Now the third and fourth step together is known as अपवाद.

So do you remember the four steps?

So first introduce the कार्यम्,

From there go to कारणम्

Then negate the कार्यम् as non-existence different from कारणम्. So I introduce the pot as कार्यम्. First step. And there afterwards I say

यतो वा अयम् घटः जायते । येन अयम् घटः तिष्ठति । यस्मिन् अयम् घटः प्रविशति । तद्विजिज्ञासस्व । सा मृत्तिकेति ।

So from घटः I enter into मृत् बुद्धि. So therefore I have shifted the घट बुद्धि to मृत् बुद्धि. From pot thought we have come to clay thought. pot बुद्धि to clay बुद्धि. So first step and second step.

Once you have come to the clay thought I say keeping your vision in the clay tell me where is the pot? Then you will find that as long as my vision is in clay मरத்தை மறைத்தது மாமத யானை மரத்தின் மறைந்தது மாமத யானை. பரத்தை மறைத்தது பார்முதல் பூதம் பரத்தை மறைந்தது பார்முதல் பூதமே. (மரதே மரேதது மாமத யானே மரதில் மரேந்தது மாமத யானே. பரதே மரேதது பாருதல் பூதம் பரதே

मरैन्ददु पार्मुदल् भूतमे. 'The gigantic elephant hides the wood, the gigantic elephant is (also) subsumed in the wood. The universe masks the reality of the Self, the universe disappears in the reality of the Self.') The moment I have got clay vision pot is dismissed because it doesn't have a substantiality of its own. And therefore keeping your eyes in the clay I negate the pot कार्य निषेधः and once I have negated the कार्यम् then I ask you to relook the clay. Clay can be called cause only as long as you look from the pot standpoint, once the pot is negated clay cannot be called even a cause therefore I negate the causal status of the clay. Therefore कारणत्वम् of the मृत् is also negated. Then what is left out? अकारण कार्यम् clay एव अवतिष्ठते. Clay was, clay is and clay ever will be. In between what happened? Some confusion. That's all.

वाचारम्भणम् विकारो नामधेयम् मृत्तिकेत्येव सत्यम् ॥  
छान्दोग्योपनिषत् ६-१-४ ॥

You introduced a word called pot and got bound by the very word. So the word which is your creation became a Frankenstein for you, you created a word and you limited it and there afterwards got caught up amidst this words. So this idea is brilliantly brought out by शङ्कराचार्य in अपरोक्षाभूति.

कार्ये हि कारणं पश्येत्पश्चात्कार्यं विसर्जयेत् ।

कारणत्वं ततो नश्येदवशिष्टं भवेन्मुनिः ॥ अपरोक्षानुभूतिः १३९

॥

After doing all these things what will be left out? You alone will be left out. So अवशिष्टं भवेन्मुनिः, what will be left out will be जड रहित चैतन्यम्, I, the pure Consciousness alone will be left out. This is called अध्यारोप अपवाद न्यायः.

- So first introduced matter,
- From there go to Consciousness,
- Then say there is no matter other than Consciousness,
- Then negate Consciousness as even the cause of matter. There is only one Consciousness. Consciousness was, Consciousness is and Consciousness alone will be.

Then what is matter? Confusion. Ok. So therefore we are going to get now सृष्टि. अध्यारोप प्रक्रिया is coming in this line यस्मिन् एताः षोडशकलाः प्रभवन्ति is the beginning of अध्यारोप प्रक्रिया. Ok. Now the creation of सृष्टि can be explained in different ways. So in different उपनिषत्सु सृष्टि is given in different different ways. If you take तैत्तिरीय उपनिषत् it gives clean सृष्टि

तस्माद्वा एतस्मादात्मन आकाशः संभूतः । आकाशद्वयः । वायोरग्निः । अग्नेरापः । अद्भ्यः पृथिवी । ॥ तैत्तिरीयोपनिषत् २-१-१ ॥

There is a beautiful क्रम that is given. And if you take छान्दोग्य उपनिषत् आकाश and वायु are not at all said

तत्तेजोऽसृजत, तदपोऽसृजत ॥ छान्दोग्योपनिषत् ६-२-३॥

Etc. Only three elements are mentioned fire, water and earth. And if you take मुण्डकोपनिषत् or कैवल्योपनिषत्

एतस्माज्जायते प्राणो मनः सर्वेन्द्रियाणि च ।

खं वायुर्ज्योतिरापः पृथिवी विश्वस्य धारिणी ॥ मुण्डकोपनिषत् १-२-३ ॥

There it is totally different order. Thus that you find the order of the सृष्टि is not the same. In some places you get क्रम सृष्टि, in some places you get अक्रम सृष्टि, some places we get विक्रम सृष्टि. Order, wrong order, reverse order. Like this so many सृष्टि प्रक्रियाs are there. And why the उपनिषत् is not consistent? If उपनिषत् is a प्रमाणम् it should talk everywhere the same thing? So if you ask the answer we give is भिन्नप्रकाराः सृष्टयः उत्पन्ते तस्मात् इति चेत् सृष्टौ तात्पर्य अभावात्. It is only a temporary introduction later we are going to dismiss it. So what does it matter whether it is three भूतs or पञ्चभूतs? So you are going to negate it, it is only

उपायः सोऽवताराय नास्ति भेदः कथञ्चन ॥ माण्डूक्य कारिका ३-१५ ॥

It is only a temporary probe introduced, sooner or later we are going to knock it off, like having a bamboo structure for a building. You are not particular about the color of the bamboo or how much beautiful it might be, you are not bothered. It must temporarily support, once the building is completed it is going to be knocked off. Therefore, सृष्टौ तात्पर्यम् नास्ति अद्वैते ब्रह्माणि एव तात्पर्यम् अस्ति तस्मात् सृष्टौ क्रमः न दृश्यते.

And here in this प्रश्नोपनिषत्, the सृष्टि is going to be introduced as the sixteenfold creation. Creation consisting of sixteen factors known as षोडशकला. So षोडशकला is the name of सृष्टि in fact. And using this षोडशकल the teacher is going to teach about ब्रह्मन्. As what ब्रह्मन्? निष्कलम् ब्रह्म. So the षोडशकला रूप प्रपञ्च is going to be used to reveal the निष्कल पुरुषः. And how does the teacher reveal it? He says षोडशकल is born out of निष्कलम् ब्रह्म. First अध्यारोपम् and later he will resolve the षोडशकला back into परम्ब्रह्म. So therefore the world is going to be introduced as षोडशकला born out of परम्ब्रह्म and later the षोडशकल पुरुषः will be resolved into परम्ब्रह्म. परम्ब्रह्म व्यतिरिक्तः षोडशकला प्रपञ्चः नास्ति. Therefore, परम्ब्रह्म gets a new title now षोडशकला जनकः परम्ब्रह्म or षोडशकला अधिष्ठानम् परम्ब्रह्म. Remember षोडशकला means प्रपञ्च. Since षोडशकला, the प्रपञ्च has the ब्रह्मन् as the अधिष्ठानम् ब्रह्मन् itself is given a temporary name षोडशकल पुरुषः. So, षोडशकला अधिष्ठानत्वात् षोडशकलः इति नाम. But here you should note when we are using the word षोडशकला for the world we should say षोडशकलाः. But when we use the same word for the पुरुषः we should say षोडशकलः. There is a difference. षोडशकलाः it means the name for प्रपञ्च and when you want to name the परम्ब्रह्म षोडशकला रूप प्रपञ्च अधिष्ठान पुरुषः then we should not say षोडशकला पुरुषः, it is wrong षोडशकला पुरुषः is wrong, it is षोडशकलः पुरुषः. So, षोडशकलाः उपाधि यस्य सः. There it is taken as उपाधि, here it

is taken as लक्षणम्. This is called as तटस्थ लक्षणम्. If remember the भृगुवल्ली, with the help of the प्रपञ्च we are defining ब्रह्मन्, with the help of षोडशकला we are defining निष्कल. Therefore, षोडशकला becomes the लक्षणम् for निष्कलम् ब्रह्म. लक्षणम् means indicator. And therefore, षोडशकला लक्षणत्वात् षोडशकलः पुरुषः इति उच्यते.

Now one more question can come. What is that? The teacher introduces प्रपञ्च as the कार्यम् and ब्रह्मन् as the कारणम् and there afterwards श्रुति negates the कार्यम् and thereafter it negates कारणत्वम्. So in this we will face a problem. When we say ब्रह्मन् is कारणम् then a student will have a question. How can you say ब्रह्मन् is a कारणम्? Because if you say ब्रह्मन् is a कारणम्, the problem will be what? यत् कारणम् तत् सविकारम् कारणत्वात् मूढत्. That which is a कारणम् always undergoes a change. The clay cannot remain always a lump of clay, it will have to undergo a shape change, which is सविकारम्. Gold if it remains always in the lump form it will not become an ornament. It also has to undergo at least some spatial change or form change it has to undergo. So then how do you say ब्रह्मन् is a कारणम्? I can understand in the case of pot and clay. You can say pot is the कार्यम्, clay is the कारणम्, there afterwards negate the pot and negate the कारणत्वम् also but in the case of ब्रह्मन् how can the उपनिषत् say ब्रह्मन् is the कारणम्? So शङ्कराचार्य says when the उपनिषत् says ब्रह्मन् is कारणम् really speaking the उपनिषत् is not very much interested in saying ब्रह्मन् is a

कारणम्. Because really speaking ब्रह्मन् cannot be कारणम् also. Then why do you say so and confuse me? Can you not keep quiet? But कारणत्वम् is only a temporary status given, in that कारणत्वम् there is no तात्पर्यम्. So we should not go on inquiring how is ब्रह्मन् the कारणम्, how is ब्रह्मन् the कारणम्, in that there is no तात्पर्यम् at all. As in mathematics we put X. X is only something status given temporarily, sooner or later we are going to remove that X. Similarly, here also ब्रह्मणः कारणत्वम् also is temporary status given. So we should not have आग्रह in it. We should not go into the depth of it. For the time being you keep and once you have understood the निर्गुणम् ब्रह्म then that कारणत्वम् can be negated. And therefore what do we do is for giving a temporary status of कारणत्वम् alone we introduce माया and we say that कारणत्वम् मायिकम्. मायिकम् means what? तत्कालम्. मायिकम् means don't ask questions. It is out of syllabus remember. So, मायिकम् means don't dwell deep into the कारणत्वम् status of ब्रह्मन्, उपनिषत् introduces that in teaching the कारणत्वम् because later the उपनिषत् itself will deny the कारणत्वम् also. And therefore मायिकम् कारणत्वम् which also is negated later. So now the षोडशकलः पुरुषः is also justified. Why he is षोडशकल पुरुषः? षोडशकला अधिष्ठानत्वात् षोडशकलः इत्युच्यते. But परमार्थतः what type of पुरुषः he is? निष्कल पुरुषः सः. Therefore, यस्मिन् यस्मिन् ब्रह्मणि एताः षोडशकलाः. एताः means प्रत्यक्षेण अनुभूयमानाः. So this sixteen कलाs in the form of this

material universe प्रभवन्तीति – from which the षोडशकलाs are born. Here you should remember it is षोडशकलाः, that is the प्रपञ्च प्रभवन्ति. Now what will be your next question? What are the sixteen कलाs? And they are going to be explained in the next मन्त्रs, which we will see in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

तस्मै स होवाचेहैवान्तःशरीरि सोम्य स पुरुषो यस्मिन्नेताः षोडश कलाः प्रभवन्तीति ॥ २ ॥

The sixth and the last student has approached पिप्पलाद ऋषि and asked for षोडशकल पुरुषः and in fact षोडशकल पुरुषः is none other than परम्ब्रह्म only. Why this पुरुष got the name षोडशकल पुरुषः we have to see later. Here the teacher is going to reveal this पुरुष, ब्रह्मन् through सृष्टि प्रकरणम्. Here ब्रह्मन् is going to be revealed as जगत् कारणम्. So what is the definition of ब्रह्मन्? ब्रह्मन् is that from which the universe comes out because of which the universe exists and into which the universe goes back that material cause, cause means the material cause, उपादान कारणम् is ब्रह्मन्. And this idea we had already seen in भृगुवल्लि of तैत्तिरीय.

यतो वा इमानि भूतानि जायन्ते । येन जातानि जीवन्ति । यत् प्रयन्त्यभिसंविशन्ति । तद्विजिज्ञासस्व । तद् ब्रह्मेति ॥  
तैत्तिरीयोपनिषत् ३-१-१ ॥

So in this लक्षणम् ब्रह्मन्, the unknown is revealed through the world, that is known. So in this लक्षणम्, definition ब्रह्मन् the unknown is revealed through the world, the known because unknown has to be revealed through known only. How can you reveal unknown through another unknown? Then that unknown has to be revealed by another unknown it will be अनवस्था दोष and therefore unknown has to be revealed through known. And therefore ज्ञातप्रपञ्चद्वारा अज्ञातम्ब्रह्म

प्रतिपाद्यते श्रुत्या. Ok. How does श्रुति manage do that? By pointing out that the world is कार्यम् and if the world is कार्यम् it presupposes a कारणम् and that कारणम् that उपादान कारणम् is ब्रह्मन्. Therefore, कार्यं प्रपञ्चद्वारा कारणम् ब्रह्म बोधयति श्रुतिः. Through कार्यं प्रपञ्च the कारणम् ब्रह्म is revealed. And is this world an integral part of ब्रह्मन् or different, if you ask, the world is not an integral part of ब्रह्मन् because world is सविकारम्, world is मिथ्या, world is सविकल्पम् and ब्रह्मन् is निर्विकारम्, सत्यम् etc. And therefore this लक्षणम् is called तटस्थ लक्षणम् because you reveal something through another thing which is not an integral part of it. I will give an example, it looks abstract now. Because we talk of two types of revelation or लक्षणम्. When I want to know a particular person, if I reveal directly describing his features that he has got such and such hands, that he has got a bald head or he has got grey hair, that has got long nose etc. I am revealing him through features which are integral part of him. So I am revealing a person through features which are his integral part therefore this revelation is called what? स्वरूप लक्षणम्. Whereas when I reveal a person through his son, son is not the integral part of the person like hands or legs, if son were his internal part wherever he goes he will go also, so through the son I reveal. Or I say that person who is sitting near the wall, wall is not an integral part, that person who is sitting under the fan, in all these things I am revealing a person through such things which are not integral part of the

person and this way of revelation is called तटस्थ लक्षणम्. So in वेदान्त when ब्रह्मन् is revealed through its own intrinsic nature like सत्यम्, सत्यम् is the very integral nature of ब्रह्मन्; ज्ञानम्, the चैतन्यम् is the very स्वरूपम् of ब्रह्मन्. Therefore, when I say सत्यम् ज्ञानम् अनन्तम् ब्रह्म it is called स्वरूप लक्षणम् whereas when I reveal ब्रह्मन् with the help of the world, which is not the integral part of ब्रह्मन्, कार्यद्वारा यदा कारणम् ब्रह्म बोध्यते then that लक्षणम् is called तटस्थ लक्षणम्. So wherever सृष्टि प्रक्रिया comes what is श्रुति doing? श्रुति is revealing ब्रह्मन् through तटस्थ लक्षणम्. In fact, तटस्थ लक्षणम् is more popular than स्वरूप लक्षणम् because through the known ब्रह्मन् is revealed, in स्वरूप लक्षणम् lot of problems are there. And that is why almost in all the उपनिषत्s the सृष्टि प्रक्रिया comes so that it can reveal ब्रह्मन् through तटस्थ लक्षणम्. In ब्रह्मसूत्र also the second सूत्र which defines ब्रह्मन् says

जन्माद्यस्य यतः ॥ ब्रह्मसूत्र १-१-२ ॥

There also सत्यम् ज्ञानम् अनन्तम् ब्रह्म, व्यासाचार्य did not mention. In ब्रह्मसूत्र also व्यासाचार्य chooses only तटस्थ लक्षणम् for ब्रह्मन्'s definition indicating the importance of तटस्थ लक्षणम्. And in this section also of the प्रश्नोपनिषत् the teacher wants to reveal ब्रह्मन् through the जगत् कार्य प्रपञ्च. And here the कार्य प्रपञ्च is divided into sixteen parts. What is meant by कार्यम्? Effect. कार्यम् means विकारः, effect. So this कार्य प्रपञ्च is divided into sixteen parts, षोडशकल. and ब्रह्मन् is revealed through the sixteen parted

world. ब्रह्मन् doesn't have sixteen parts. ब्रह्मन् is revealed through the world, which has got sixteen parts. So षोडशकल उपाधिकत्वात् उपलक्षितत्वात्, since ब्रह्मन् is a revealed through षोडशकल, ब्रह्मन् is called षोडशकल पुरुषः. Ok. Very very subtle point. Normally, षोडशकल पुरुषः means what we take for? पुरुष who has got sixteen parts. But in this context पुरुष doesn't have sixteen parts because उपनिषत् itself will say later अकलः सः, पुरुषः अकलः. अकलः means what? निष्कलः. निष्कलः you know very well. So therefore पुरुष cannot be षोडशकलः, He doesn't have any parts, He is निर्विकल्पः, निरवयवः, निष्कलः,

निष्कलं निष्क्रियं शान्तं निरवयवं निरञ्जनम् ॥  
श्वेताश्वतरोपनिषत् ६-१९ ॥

etc. Therefore, since it is revealed through षोडशकल the पुरुषः is called षोडशकलः पुरुषः. Therefore, सृष्टि प्रक्रिया's first benefit is what? Revelation of ब्रह्मन् through तटस्थ लक्षणम्. Ok. And this सृष्टि प्रक्रिया will give another important teaching also. What is the first point? It reveals ब्रह्मन् through तटस्थ लक्षणम्. Then what is the second purpose of सृष्टि प्रक्रिया? अद्वैत सिद्धिः. Because in सृष्टि प्रक्रिया the world is revealed as कार्यम् and ब्रह्मन् is revealed as उपादान कारणम्, कारणम् means remember it is उपादान कारणम्, the material cause just like gold is the material cause of ornaments, clay is the material cause of pots, etc. So once I say जगत् is कार्यम् and ब्रह्मन् is उपादान कारणम् we can easily come to the conclusion that कारणम् व्यतिरिक्तम् कार्यम्

नास्ति, स्वर्णम् व्यतिरिक्तम् आभरणम् नास्ति, मृत् व्यतिरिक्तः घटः नास्ति, जल व्यतिरिक्तम् तरङ्गम् नास्ति, दारु व्यतिरिक्तम् पिटादिकम् नास्ति. Similarly, since ब्रह्मन् is कारणम् and the entire जगत् is कार्यम्, world is a नामरूप alone – अस्ति, भाति, प्रियम्. Ok.

अस्ति भाति प्रियं रूपं नाम चैत्यंशपञ्चकम् ।

आद्यत्रयं ब्रह्मरूपं जगद्रूपं ततो द्वयम् ॥ दृष्टश्यविवेकः २०॥

नामरूप द्वयम्. Therefore, अद्वैत सिद्धिः is the second benefit we get.

Ok. And incidentally you should remember when we say ब्रह्मन् is the उपादान कारणम् and the world is the कार्यम्. What type of उपादान कारणम्? Two are there. One is called परिणामि उपादान कारणम् where the कारणम् changes to become कार्यम्. Like what? Milk changes to become curd, earth changes to become tree. And there is a second type of उपादान कारणम् called विवर्त उपादान कारणम् where the कारणम् produces an effect, कार्यम् without undergoing a change. So changing material cause and changeless material cause. And what is the example for the second one? Just as the rope apparently produces the snake because of ignorance, or a dream we produce a dream world without undergoing a change. So these are the two उपादान कारणम्s possible, of which ब्रह्मन् belongs to which variety? ब्रह्मन् belongs to the second variety, the changeless material cause. Ok. Why can't you take the first variety? Why can't take it for a change? Everybody wants change, so for a change all the time विवर्त

उपादान कारणम् why can't we vote for परिणामि उपादान कारणम्. No it is not an efficient one. So परिणामि उपादान कारणम् will not serve the purpose because of two reasons. If you say ब्रह्मन् is परिणामि उपादान कारणम् it will mean ब्रह्मन् is subject to change. If ब्रह्मन् is subject to change then अस्ति जायते वर्धते विपरिणमते अपक्षीयते and finally विनश्यति. ब्रह्मन् also will be subject to change which means ब्रह्मन् will die one day, poor ब्रह्मन्! That is the first problem. The second problem is what? If you take ब्रह्मन् as परिणामि उपादान कारणम् the world which is the modification of the ब्रह्मन् will become as real as the कारणम्. समानसत्ता comes. In the case of परिणामि उपादान कारणम् cause and effect will have same degree of reality. What is the example? Earth and the tree. So tree is born out of what? The modification of earth. And tree and earth have got equal degree of reality. And if ब्रह्मन् is the परिणामि उपादान कारणम् then world also will be as real as ब्रह्मन्. Then there will be द्वैतम् and ब्रह्मन् will be परिछिन्नम्, all kinds of problems will come. Thus if you take परिणामि उपादान कारणम् two दोषs will come.

First दोष is that ब्रह्मन् will be subject to change and death,

Another will be ब्रह्मन् will be subject to duality.

Whereas in विवर्त उपादान कारणम् both problems are not there. ब्रह्मन् continues to be same शुद्धम् बुद्धम् मुक्तम्, free from birth and death etc. And not only that when it is विवर्त उपादान कारणम् कार्यम् does not enjoy same degree of reality as कारणम्. विषमसत्ताकम् भवति. Just as our snake is not as

real as rope, dream is not as real as waker, mirage water is not as real as the sand and therefore ब्रह्मन् is विवर्त उपादान कारणम् and through this कार्यम् that is through सृष्टि we are revealing ब्रह्मन् the विवर्त उपादान कारणम्. That is the topic here. We saw in the second मन्त्र, यस्मिन्नेताः षोडश कलाः प्रभवन्तीति. यस्मिन् ब्रह्मणि विवर्त उपादान कारणे or अधिष्ठान कारणे the another name for विवर्त उपादान कारणम् is अधिष्ठान कारणे षोडशकलः, षोडशकलः is another name for the world remember, so the world consisting of sixteen parts are born out of, really born or falsely born? When it is said as विवर्त उपादान कारणम् how should we take it? The sixteen parted world is falsely born out of this ब्रह्मन्. Ok. Now some more details about the सृष्टि is given.

### Verse No. 6.3

स ईक्षाञ्चक्रे कस्मिन्नहमुत्क्रान्त उत्क्रान्तो भविष्यामि  
कस्मिन्वा प्रतिष्ठिते प्रतिष्ठास्यामीति ॥ ३ ॥

Before सृष्टि it seems the ब्रह्मन् visualized the whole universe to be created. This is also another important aspect said in all उपनिषत्s. सः ऐक्षत. In some उपनिषत्s सः ऐक्षत is said, in some उपनिषत्

सोऽकामयत । बहुस्यां प्रजायेयेति । स तपोऽतप्यत । स तपस्तप्त्वा । ॥ तैत्तिरीयोपनिषत् २-६-४ ॥

So in all उपनिषत्s it is uniformly said that ब्रह्मन् visualized the whole universe before सृष्टि, just as any creator will mentally visualize the product before starting, an artist must

conceive the picture otherwise he will not get anything, it will end up in modern art. Without any plan if you draw it is called modern art. Similarly, a builder should conceive a house before. So, here also सः ईक्षान्चक्रे. So that ब्रह्मन् सः पुरुषः ईक्षान्चक्रे. Literally ईक्षान्चक्रे means saw. Here seeing is mental, mentally saw. What is the purpose of this statement? These are all very important statements, very elaborately analyzed in ब्रह्मसूत्र and all. Because when we say ब्रह्मन् is the material cause we will have a confusion. Because generally we find the material causes happened to be inert in nature. Isn't it? स्वर्णम् is the material cause of ornaments. स्वर्णम् is चेतनम् or जडम्? Any doubt is there? जडम्. मृत् is the उपादान कारणम् of घटादिकम्. मृत् is चेतनम् or जडम्? जडम्. Thus our experience is that material causes are always जड स्वरूपम्. And we said ब्रह्मन् is उपादान कारणम् of the universe and therefore तव ब्रह्मापि जडम् स्यात्. So this problem should not come, therefore उपनिषत् says सः ईक्षान्चक्रे to indicate that ब्रह्मन् is चेतन स्वरूपम्, it is not जड उपादान कारणम् but it is चेतनम्. This is one implication.

And there is a second implication also. And what is that? When you say मृत् is the उपादान कारणम् for pot, i.e., clay is the कारणम् for pot. You know that even though the clay is the कारणम् for pot, clay can become pot only if there is another intelligent cause to produce the effect. उपादान कारणम् is not alone sufficient. Even though स्वर्णम् is the cause for आभरणम्, स्वर्णम् by itself cannot slowly get shaped

into ornament, by keeping in the cupboard try and see! स्वयम् उपादान कारणम् कार्यम् न भवति. कारणान्तर सहायेन एव निमित्त कारण सहायेन एव उपादान कारणम् कार्यम् भवति. So here ब्रह्मन् is उपादान कारणम् to become the world when said then the question will come there must be a निमित्त कारणम्, intelligent cause. And therefore again ब्रह्मन् is उपादान कारणम् and there is an intelligent cause minimum two are required. So, by using the word सः ईक्षाम्चक्रे by saying the ब्रह्मन् itself saw, we get the second implication that ब्रह्मन् is न केवलम् उपादान कारणम् ब्रह्मन् is निमित्त कारणम् च, अभिन्न निमित्त उपादान कारणम् ब्रह्म. So, सः ईक्षाम्चक्रे indicates that it is निमित्त कारणम् also. Is it possible to be like that? Can there be one and the same thing be material and intelligent cause?

यथोर्णनाभिः सृजते गृह्णते च ॥ मुण्डकोपनिषत् १-१-७ ॥

Where मुण्डक. This is मुण्डक व्याख्यानम् remember. Therefore, just as the spider is the material and intelligent cause of the web, similarly, ब्रह्मन् also. सः ईक्षाम्चक्रे. And what did that ब्रह्मन् think? So ब्रह्मन्'s thought is put in here in quotation. So first ब्रह्मन् wanted to create प्राण it seems. So here the creation is given in a particular order. So first ब्रह्मन् wanted to create प्राण. And for that ब्रह्मन् was visualizing, conceiving. What did It thought? 'I want to create', ब्रह्मन् thinks, ok, 'I want to create such a thing in whose presence a person will have life, Consciousness, in whose absence the person will become dead'. That is I, the चैतन्यम् will be

present in the body and in whose absence I, the चैतन्यम् will not be present in the body. That is said here. कस्मिन् उत्क्रान्ते अहम् अपि उत्क्रान्तः भविष्यामि – in whose departure I, the चैतन्यम् will be in the body that means what the person will be alive, अहम् means ब्रह्मन् here. Who is that ब्रह्मन्? The चैतन्यम्. Therefore, I want to create such a प्राण in whose presence I, the चैतन्यम् will be available, कस्मिन् वा प्रतिष्ठिते – in whose existence, presence अहम् प्रतिष्ठास्यामी – I will be present in the body as चैतन्यम्, as the life. Such a thing I am going to create. प्राण is the answer but ब्रह्मन् is thinking. So I want to create such a thing in whose presence a physical body will be चैतनम्. And what is that? प्राण alone. And therefore he created प्राण etc. That is going to be said now in the next मन्त्र.

### Verse No. 6.4

स प्राणमसृजत प्राणाच्छ्रद्धा स्वं वायुज्योतिरापः पृथिवीन्द्रियं मनः  
। अन्नमन्नाद्वीर्यं तपो मन्त्राः कर्म लोका लोकेषु च नाम च ॥ ४  
॥

So first he created प्राण. सः पुरुषः प्राणम् असृजत. And here you should remember प्राण is not व्यष्टि प्राण but प्राण at the total level, समष्टि प्राणः, otherwise known as हिरण्यगर्भः, otherwise he is called सूत्रात्मा प्राणम् itself because that is the one in whose presence a person enjoys manifest Consciousness, life, in his absence one does not enjoy manifest Consciousness, i.e., life. And there afterwards he

created the other fifteen कलाः. So now here we get sixteen कलाः. What are they?

The first one is प्राणः, the second one is श्रद्धा, then next five are the five elements, स्वं वायुः ज्योतिः आपः पृथिवी, then इन्द्रियम् eight, मनः nine, अन्नम् ten, वीर्यम् eleven, तपः twelve, मन्त्राः thirteen, कर्म fourteen, लोकाः fifteen and नाम sixteen.

So प्राणादि नामान्तम्, beginning from प्राण up to नाम sixteen कलाः. And the meanings most of them you know. श्रद्धा. श्रद्धा means faith, the concept of faith. So that was the second creation it seems. Because when the people are to be created later भगवान् is going to provide वेद prescribing the right way of living.

सहयज्ञाः प्रजाः सृष्ट्वा पुरोवाच प्रजापतिः । ॥ गीता ३-१० ॥

It was said. If the world should run properly not only people must be created but the right way of living also must be created. And the right way of living is prescribed in what? Vedas. And therefore later वेदs and human beings are going to come. But human beings and वेदs are not sufficient. Because a human being will be there, वेद also will be there, benefit will come when? Only when it is followed. Now also वेद is there but what is the use? And therefore it will be beneficial only if the human beings have श्रद्धा in the वेदs.

तस्य वेदस्य शिरः ॥ तैत्तिरीयोपनिषत् २-४-१॥

श्रद्धा is the शिरः of the विज्ञानमयकोश, we saw in ततिरीय. Therefore, श्रद्धा is very important otherwise people will not follow the scriptures, they will begin to live as they like, रागद्वेष will be ruling and there afterwards there will be utter confusion, wars, terrorism, ecological imbalance, all kinds of things and the earth cannot survive for long. And therefore श्रद्धा is very important and therefore the second item is श्रद्धा. And there afterwards खं वायुः ज्योतिः आपः पृथिवी. This has come in the मुण्डक itself. खम् is space, वायुः – air, ज्योतिः – fire, आपः – water, पृथिवी – earth. These five elements which are meant for the creation of स्थूलप्रपञ्च and स्थूलशरीरम्. Then इन्द्रियम् – the ten sense organs. ज्ञानेन्द्रियाणि कर्मेन्द्रियाणि च जातौ एकवचनम्. It is in singular. Collective singular it is. Then मनः – the अन्तःकरणम्, the mind without which people cannot express in the world. And it is not enough that body and कर्म's are there. When he expresses himself he requires more and more energy. And for that what should we have? अन्नम् – food. Then अन्नात् वीर्यम् वीर्यम् means what? Power, energy, शक्ति. Then तपः. So शङ्कराचार्य says तपस् is prescribed because when a person has the capacity to act and since a person has got a free will also he is bound to commit mistakes and therefore तपस् is prescribed as a प्रायश्चित्तम्, as a rectification for wrong actions. So कर्म is right action, तपस् is a corrective measure. Then मन्त्राः. मन्त्र means for spiritual progress. So by doing यज्ञसिद्धयर्थम् तदनन्तरम् चित्तनैश्चल्यर्थम् तदनन्तरम्

आत्मज्ञानार्थम्, so all have been placed step by step. Then कर्म. कर्म means all types of कर्मs including उपासना. कर्म and उपासना. Then लोकाः. कर्मफलभूतम् and उपासनाफलभूतम्. The लोकs attained through the कर्मफल and the लोकs attained through the उपासनाफल. And for wrong कर्म अधोलोकाश्च. So all the लोकs. And if all of them are there then how to transact? Transaction requires नामकरणम्. When a child is born you have to do नामकरणम् otherwise how will you call? New baby, new baby there are so many new babies are there. So you have to put some name. Whether it is a good or bad that is a different thing. Therefore नाम च. These are the sixteen कलाs. In short, समस्तः प्रपञ्चः अजायत पुरुषः असृजत. With this the सृष्टि प्रकरणम् is over. Only one मन्त्र. Because we are all advanced students you know, we don't require elaboration. So with this अध्यारोप प्रकरणम् is over.

Now what should come? अपवाद is going to come in next मन्त्र.

### Verse No. 6.5

स यथेमा नद्यः स्यन्दमानाः समुद्रायणाः समुद्रं प्राप्यास्तं गच्छन्ति भिद्येते तासां नामरूपे समुद्र इत्येवं प्रोच्यते । एवमेवास्य परिदृष्टुरिमाः षोडश कलाः पुरुषायणाः पुरुषं प्राप्यास्तं गच्छन्ति भिद्येते तासां नामरूपे पुरुष इत्येवं प्रोच्यते स एषोऽकलोऽमृतो भवति तदेष श्लोकः ॥ ५ ॥

So सृष्टि is over, स्थिति is understood, now लयम् is said. Or to put it technically अध्यारोप प्रकरणम् is over, now अपवाद प्रकरणम्. Previous section is

मत्स्थानि सर्वभूतानि ॥ गीता ९-४ ॥

This मन्त्र is

न च मत्स्थानि ॥ गीता ९-५ ॥

So यथा an example is given which is familiar to us from मुण्डकोपनिषत्. What is that? The rivers which are born out of ocean are merging into ocean. In between river is what? A नामरूप alone. Previously water was, now also water is, later also water alone will be, in between a new नाम and रूप appeared and later this नामरूप disappeared. So this example is taken. यथा – just as, इमाः नद्यः स्यन्दमानाः – so all these rivers which are flowing down समुद्रायणाः – towards the ocean, that is literally it means keeping the ocean as the destination, समुद्रम् एव अयनम् प्राप्यस्थानम् यासाम् ताः समुद्रायणाः. So flowing keeping the destination as the ocean, in between they may go here and there but ultimately they are all converging there only. Ultimately what happens? समुद्रम् प्राप्य अस्तम् गच्छन्ति – they reach the ocean and disappear. Ok. Disappears means what happens? Does the water, river disappear? No. Because river is water, water cannot be destroyed, it has joined the ocean. Then what has disappeared? Really speaking the water has not disappeared because matter cannot be created or destroyed. Then what do you mean by

disappearance of river? भिद्येते तासाम् नामरूपे – river has not disappeared, the water is there very much. Only the नामरूपः are destroyed. The name Ganges is gone, the form Ganges is gone, the water continues to be in the ocean. And if the river has lost its name and form, then what happens? Is it शून्यम्? No, the very same river now gets a new name. What is that? समुद्रः इति एवम् प्रोच्यते – now it is called as ocean. What was previously called as river, the same river having lost its नामरूपः gets a new nomenclature that it is समुद्रः. In between only name has been changed. Previously it was what? समुद्रः only. But now we give a new name and now we remove that name. We alone give the नाम and we alone take off the नाम. While giving the नाम we are so happy, so we celebrate and again when you remove the नाम, thirteen days function, crying and all. What is happening? We gave name and took off the name that is what is happening. What is human life? Adding a नाम and removing a नाम, that's all, which is a very big biography for us. एवम् एव – in the same way. अस्य परिदृष्टुः – so from this पुरुषः, who is the seer. See the उपनिषत् gives a new name, परिदृष्टुः. Earlier it said पुरुषः, now it has been made into परिदृष्टा, the very seer, उपदृष्टा the seer. That ब्रह्मन् is none other than आत्मा. So, परिदृष्टुः from that पुरुष, the seer इमाः षोडशकलाः – so these sixteen कलाः of this पुरुष, which rose from पुरुष, which belongs to this पुरुष. What do they do? पुरुषायणाः – they all will go towards पुरुष and पुरुषम् प्राप्य अस्तम् गच्छन्ति – they reach the same

पुरुष and disappear. Ok. भिद्येते तासाम् नामरूपे – and there नामs and रूपs will be completely destroyed. Here भिद्येते should be understood as destroyed. Sometime भिद्येते means differs, भेदः. Here भिद्येते means नश्यति. Then what will be the name? So the very same प्रपञ्च which was known by the name प्रपञ्च till now, now it gets the name पुरुषः itself. The only difference is when this world dissolves into ब्रह्मन् during प्रलयम् it is only temporary dissolution whereas when through ज्ञानम् or through मोक्ष the world is resolved it is permanent dissolution.

परेऽव्यये सर्व एकीभवन्ति ॥ मुण्डकोपनिषत् ३-२-७ ॥

That is the only difference. प्रलय काले temporary लयम्, dissolution and मोक्ष काले permanent लयम्. So thus अपवाद प्रकरणम् also is over. And it is to show that the world does not have an independent existence and therefore ब्रह्म सत्यम् जगन्मिथ्या. Ok. Then we will have a very big doubt that if the कलाs, you know the meaning, part, are born out of ब्रह्मन् and goes back unto ब्रह्मन्, ब्रह्मन् must have कलाs. That is why it is born out of ब्रह्मन् and goes back unto ब्रह्मन्. Therefore ब्रह्मन् must be potentially having these कलाs and only because of that ब्रह्मन् is able to produce the कलाs and resolve these कलाs and therefore ब्रह्मन् is सकलाः. Somebody may argue, therefore the उपनिषत् says सः एषः अकलः – ब्रह्मन् doesn't have any कला even potentially. ब्रह्मन् is free from all

प्रश्न उपनिषत्

षष्ठः प्रश्नः

the कलाs because कलाs are मिथ्या. कलानाम् ब्रह्मणि अध्यस्तत्वात् and therefore कलाs neither really belong to ब्रह्मन् nor does it belong potentially to ब्रह्मन्, कलाs are मिथ्या. And when it is in potential form we call it माया. कलाs in potential form is called माया, कलाs in dynamic form is called जगत्. Both are मिथ्या. ब्रह्मन् is free from कलाs either in potential or in dynamic form. Ok. तत् एषः श्लोकः भवति – so regarding this there is the following मन्त्र, because this is a ब्राह्मणोपनिषत् therefore for support it is taking a मन्त्र.

### Verse No. 6.6

अरा इव रथनाभौ कला यस्मिन्प्रतिष्ठिताः ।

तं वेदं पुरुषं वेद यथा मा वो मृत्युः परिव्यथा इति ॥ ६ ॥

So here it gives the quotation of a मन्त्र in support of this statement. And what is that? The whole प्रपञ्च is born out of ब्रह्मन् and resolved unto ब्रह्मन् and it is supported by ब्रह्मन्. And the example is popular one. And what is that? अराः इव रथनाभौ – so in a wheel there are अराः. अराः means what? A spoke of a wheel. रथनाभिः means the central part of the wheel known as the hub. The hub of the wheel. And all these sports are sustained by the central part of the wheel alone. What actually causes the motion is the outer rim and spokes. The नाभि doesn't undergo any change. If you have got any doubt in a moving wheel put your hand on the नाभि, nothing will happen. Therefore, actual dynamism of the wheel is because

of the spokes and the rim, but still it cannot be so without the support of the hub. Similarly, the whole प्रपञ्च is moving but all these are possible because of the central hub, the motionless ब्रह्मन् alone. So therefore seemingly it doesn't play any role but really that alone plays all the role. Similarly, here also रथनाभौ अयः इव – like a spoke in a wheel कलाः यस्मिन् प्रतिष्ठिताः – all these sixteen spokes sixteen कलाः are based upon यस्मिन् means refers to पुरुषे ब्रह्मणि, in that पुरुष ब्रह्मन्. तम् वेदम् पुरुषम् वेद – so if a person knows that पुरुष. What type of पुरुष? वेदम् – who is the only worth knowing thing.

वेदैश्च सर्वैरहमेव वेदः ॥ गीता १७-१७ ॥

ज्ञेयम् यत् तत् प्रवक्ष्यामि यत् ज्ञात्वा अमृतम् अश्नुते । ॥ गीता १३-१२ ॥

This is the only वेदम्, ज्ञेयम्, the one who knows. तम् वेदम् पुरुषम् वेद. So here वेद should be taken as commandment. So one should know that this पुरुष which is worth knowing. वेद जानीयात्. Ok. Why does उपनिषत् commands everyone to know this. It says यथा – so that मृत्युः मा वः परिव्यथाः – so that mortality will not torment you, afflict you. परिव्यथाः means afflict, मृत्युः means mortality. And वः means युष्मान्, you. So one should know that ब्रह्मन् so that mortality will not affect you. Therefore, the फलम् is what? Immortality, अमृतत्वम् is the फलम्. अमृतत्व सिद्धये one should know this ब्रह्मन्. So thus this is the Upanishadic support and फलश्रुति also is given. With this the sixth question also is answered.

And now the उपनिषत् concludes the entire section, not only the entire section but the उपनिषत् itself. So इति is there. परिव्यथाः इति. इति is to give quotation because this is a ऋग् मन्त्र.

Verse No. 6.7

तान्होवाचैतावदेवाहमेतत्परं ब्रह्म वेद नातः परमस्तीति ॥ ७ ॥

Verse No. 6.8

ते तमर्चयन्तस्त्वं हि नः पिता योऽस्माकमविद्यायाः परं पारं तारयसीति । नमः परमऋषिभ्यो नमः परमऋषिभ्यः ॥ ८ ॥

So after answering the sixth question पिप्पलाद tells the students. Students all of them, तान् ह उवाच – पिप्पलादः तान् शिष्यान् भारद्वाजादिन् उवाच. What did he say? एतावदेव अहम् एतत् परं ब्रह्म वेद – about the परम्ब्रह्म I know only this much. Don't ask me more, I have exhausted all my knowledge. Then students got confused. So that means you say I know only this much, does it mean some more is to be known? What is the next उपनिषत्? So does it mean that some more else to be known. So the teacher says no. न अतः परम् अस्ति – in fact there is nothing else to be known, no more is to be known, I have told what I know and what everyone should know, nothing more is there to be known. So then the students were happy. We have got now complete knowledge of ब्रह्मन्. And therefore they arranged a पादपूजा. ते तम् अर्चयन्तः – so they worshipped पिप्पलाद and there afterwards they praised the teacher the praise is given within quotation. त्वम् हि नः पिता.

त्वम् हि onwards is the words of the शिष्यs addressed to पिप्पलाद, the teacher. So you are our father. And शङ्कराचार्य gives meaning father gives a physical body. The local father gives a local physical body, you are the father who are given me ब्रह्म शरीरम् therefore, because of you alone I, the mortal have been converted to I, the Immortal one. The local father gives birth to the mortal I, the spiritual father gives birth to the Immortal I. And therefore the Immortal I is born. So I was a द्विजः, now I have become अजः. Because of whom? Because of you alone. Therefore, you are our father. Why? अस्माकम् अविद्ययाः परम् पारम् तारयसि – you have taken us to the supreme shore, the greatest shore. Of what? अविद्ययाः – of the ocean of ignorance. अविद्या सागरस्य परम् पारम् तारयसि – you have taken as to the other shore of the अविद्या सागरम्, otherwise संसार सागरम्. And therefore we want to prostrate to you. But when we want to prostrate you we discover that you yourself have got your wisdom because of your गुरु, therefore I feel like prostrating your गुरु also, by the time I remember his गुरु, therefore instead of prostrating each one and having knee pain so नमः परमऋषिभ्यः – my prostrations to the entire परम्परा, सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अस्मदाचार्य पर्यन्ताम् वन्दे गुरु परम्पराम्. Prostrations to the great sages and it is repeated twice, आदरार्थम् उपसंहारार्थम् च for respect it is repeated, for conclusion it is repeated. With this the sixth प्रश्न is also

answered. There are no more students, no more time also and therefore it is concluded.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय  
पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.